

Evangelical Christendom.

NOVEMBER, 1877.

THE MONTH.

MARSHAL MACMAHON's appeal to the French people has been energetically and decisively responded to. Notwithstanding all the pressure brought to bear on the electors—the intimidation and direct coercion of large classes of voters, the vexatious restrictions imposed on Opposition candidates as regarded the circulation of their addresses, whilst every facility in that direction was afforded to their foes, the press prosecutions, the police espionage, the clerical intrigues, the interference of prefects and mayors, and the systematic perversion by all the agents of the Government of the real points at issue in the strife—the De Broglie and De Fourton Ministry have been signally defeated. The new Chamber of Deputies will contain a firm, united, and compact majority of from 130 to 135, resolutely determined to maintain parliamentary as opposed to personal government, and to defend the Constitution against the subversive efforts of despotic rule. It is more than possible that, when the Chamber shall have met, this majority may be increased. The high-handed interference of Government officials in some of the elections will necessitate a searching parliamentary inquiry, and where that interference has been manifestly strained beyond the limits of the law, we may expect those elections to be set aside. In any event, the Liberal Opposition have a majority strong enough to defeat any insidious designs which the Marshal or his advisers may have formed, whether for the overthrow of parliamentary government or for the restoration of a monarchy. True, indeed, it is that the majority is not quite so large as in the late Chamber; that the Cabinet have gained, and the Republicans lost, some thirty seats; and that, on this account, some of the Government organs pretend to regard the issue of the struggle as a victory; but if the Liberal phalanx, as the result of unwonted pressure, has been somewhat diminished in numbers, it has gained in experience, in resolution, and in moral strength; it is powerful enough for all practical purposes, and presents to its opponents a solid and united front; whilst the latter are split up into sections, each impotent in itself, and only held together by the frail bond of a common hatred to that parliamentary government which all alike conspire to destroy. The power of the majority, therefore, and its influence on the future conduct of affairs in France, must not be estimated merely by its numbers as compared with those of the adherents of the Marshal. The latter are divided in their objects; the aim and purpose of the former are but one. To subvert the present state of things is the end now sought by the MacMahonites; that achieved, they are not agreed amongst themselves what next to do. Their united policy is a negative one; they can act together to pull down, but are utterly unable to build up. The Republican party, on the other hand, have already the form of government they want; their common aim is to make it more of a reality, and to secure its permanence. Although, therefore, the Marshal's advisers have defiantly announced that they have not the slightest intention to resign, we apprehend that in the parliamentary conflict which must so shortly ensue they will find themselves worsted, and will be compelled to retire from the

field. The voice of France in the late elections is not to be mistaken. Although gagged and bound, bullied and cajoled, intimidated and coerced, she has nevertheless pronounced decisively in favour of a permanent and moderate Republic. Extreme men have been eschewed, whilst self-restraint, moderation, forbearance under provocation, and a unanimity hitherto unknown, have marked throughout all shades and classes of the Opposition. The same admirable tact and temper displayed and maintained in the Chamber will surely, in the long run, win the day. Already the majority is one before which, in our own country, an adverse Ministry would instantly withdraw. It will probably too, ere long, receive an accession of political strength from the new elections for the Senate, the complexion of which will mainly be determined by the result of those for the Councils-General in the various communes. The Cabinet, and the Marshal also, who has so unwisely identified himself with it, may probably fight hard and long, but it is not likely that the latter, with but little knowledge of the temper of the army, will act upon the insane counsels of the Bonapartists, and venture either on a fresh dissolution or a coup d'état.

The rains in Bulgaria have ceased, military operations have been resumed, and from the seat of war in Asia comes fresh and startling intelligence. Of late we have been so accustomed to tidings of Turkish successes, and checks imposed on Russian progress, that many had begun to think and write as if the Russian armies had been entirely discomfited, and would shortly have to return homewards, their generals confessing that the invasion of Turkey had been a failure. The signal victory of General Melikoff over Mukhtar Pasha, whose army is annihilated, and whose camp has been taken by the foe, has dispersed these dreams. By this achievement the Turks have been cut off from Kara, the reduction of which the Russian generals now hope shortly to effect, and it is even said that negotiations for its surrender have already been commenced. Meanwhile General Todleben is constructing formidable works around Plevna, so as to shut in Osman Pasha, and, by intercepting his supplies, compel him shortly to yield up the place. A renewed attack, however, by the Roumanians upon the far-famed Grivica redoubt has failed; the stronghold, although carried by assault, having been retaken by the Turkish troops. Deserters to the Russians report that great distress prevails in Plevna; and the Turks allow that the convoys of provisions sent for its relief have, in part, been prevented, by the almost impassable state of the roads, from arriving at their destination. Hostilities in the Shipka Pass have also recommenced; whilst Suleiman Pasha and the Czarewitch are likely soon to come into collision on the Lom. Large reserves are now being formed in Russia; and all the facts indicate that the Russians have no thought of drawing back; that, on the contrary, they still hope to achieve complete success; and that even during the winter, so far as practicable, the campaign will be vigorously followed up. Meanwhile reports of mediation and diplomatic intervention multiply; but, in the present stage of the conflict, there is too little probability that, even if authentic, they point to any early termination of the war. It may probably be true that the Sultan's Government now regret that they ever entered on the struggle, and foresee that, whatever its result, no advantage can accrue to Turkey sufficient to compensate for the enormous cost, both of human life and material resources, which the war will have involved. For all that, they may feel themselves too far committed to retreat from the defiant attitude they have assumed. Moslem fanaticism has been let loose, national pride has been aroused, and the animosity of hostile nations intensified to the extreme. At such a crisis, Christians in every country will more and more realize how vain is the help of princes, how utterly impotent is man, and how entirely, whether for the termination of this sanguinary conflict or

for any satisfactory adjustment of the Eastern Question, their hope and trust must rest only upon Him who is the God and Father of all the nations of the earth.

With gladness have the British public learned that the famine in India is not likely to recur next year, and that the duration of the calamity is now pretty accurately known. The sufferings of the people, and the consequent pressure both upon Indian resources and English philanthropy, are estimated to continue four or five months more. The seasonable rains that have fallen, and for which the nation may well join in devout thanksgiving, have at length enabled us to see the "beginning of the end." We do not fear that this reassuring prospect will tend to stay or check the stream of English beneficence. To be convinced that strenuous exertion will enable us to tide over the misfortune, will surely stimulate to the utmost every effort the humanity of England can make. We rejoice to know that the Mansion House Fund now amounts to between £400,000 and £500,000, the Lancashire Fund to between £100,000 and £200,000, and other efforts in proportion. Those missionary societies whose missionaries are labouring in the famine-stricken districts are nobly exerting themselves in this matter; and the advantages which in the work of distributing relief such societies possess, must be obvious to all. The missionaries and native teachers best know the people and their needs, mingle with them daily, and have but to set in motion, to meet their physical necessities, that organization which already exists for supplying their spiritual wants. It will require all these agencies, and all the zeal and activity of those who work them, to save thousands, for the next four months, from actual starvation. Notwithstanding all that has been done, the accounts from the regions of scarcity show that many thousands have succumbed to famine—that multitudes have died, in most instances perhaps by a slow and painful process, from emaciation and exhaustion. In some cases, the people, either from superstition, from ignorance, or from false pride, have not visited the relief works as they might have done, and have really not availed themselves of the supplies provided for their use. In other instances, where food itself was available, the difficulty of conveying it to the places where it was most wanted has caused much suffering, and probably much loss of life. If these evils are to be averted for the future, Englishmen, no less than Indians, must put their shoulders to the wheel. In the short space that yet remains for our exertions, we cannot do too much. Sermons must still be preached, collections everywhere made, and liberal donations given. If we are but faithful to the demands now made upon us, we may confidently trust that God, in His wonder-working providence, will overrule even this calamity for good by drawing together England and India in closer and abiding ties. We may well rejoice if the ultimate result of this fearful visitation should be, on our part, a keener interest in India's well-being, and, on hers, a true and devoted attachment to the nation under whose rule and protection she is placed. No better preparation could there be for her future acceptance of that religion which ennobles and elevates every people by whom it is sincerely and heartily believed; which has been the chief means of giving freedom and prosperity to England, and is destined one day to bless and purify every land beneath the sun.

The Church Congress at Croydon has, in some of its chief features, far surpassed all that have preceded it. It represented, with tolerable fairness, all the parties in the Church. The Evangelicals, indeed, had scrupled whether it were right they should attend. A meeting, however, being convened to discuss the question, decided it was best that they should go. The result justified their action. Their voices were heard, and their sentiments on the most important topics freely and

courageously expressed. To this Congress a more than ordinary interest attached from its commencement—held, as it was, under the presidency of the Primate, in the vicinity of the capital, and at a time of no ordinary excitement on ecclesiastical questions. If the hopes of those who anticipated from it great results have not been fulfilled, the fears of many have at least been disappointed. Two characteristics pre-eminently marked the gathering. There was no absolute shrinking from the controverted topics, and yet these matters were discussed with a forbearance, a tolerance, and an amount of good temper never, we think, exhibited at any previous Church Congress. No doubt the Ritualists are right in affirming that the general tone of the assembly was High Church. There was, however, no such outburst of practical intolerance as has occurred at some previous Congresses; opposing sentiments were calmly listened to; and moderation, as a rule, pervaded the proceedings. The most extreme men on either side were absent, and the character and ecclesiastical position of the President, no less than his personal sagacity and tact, contributed, no doubt, to the order and decorum which prevailed. How far this studied moderation, this cautious avoidance of open and direct hostilities, may tend to advance the cause of scriptural truth, as opposed to Romish and Ritualistic error, is, of course, entirely another question. The time seems to have come for Evangelicals to adopt a bolder line of action than any that is possible within the limits of Church Congresses. These, however, have their uses, and not the least important is the outspoken utterance of opinions in the hearing of the men by whom those views are contravened. Under such circumstances fidelity to truth may and ought to be combined with moderation of temper and of speech. These ends, in the Croydon Congress, were undoubtedly attained. The range of subjects, too, was both extensive and practical; and it is satisfactory to note that amidst topics directly bearing upon the work of the Church, both at home and abroad, and the cultivation of union amongst its members, place was found for considering its proper relation and attitude towards the great social questions of the day. The Archbishop's address at the evening social meeting which closed the sittings of the Congress, was equally distinguished by ability, courtesy, and tact, as that with which he opened the proceedings. And whatever, from the highest Christian standpoint, may be the shortcomings of the Congress, there has been a great gain to the cause of truth in the fact that those amongst the clergy who hold to the doctrines of the Gospel, in all their simplicity and power, have had an opportunity, before so mixed and so influential an assembly, of freely and faithfully proclaiming their convictions.

Next to the Church Congress, the meetings of the clergy and laity in Diocesan Conferences are perhaps the most important, as indicating the tone and spirit prevalent in ecclesiastical circles, and the various currents of thought and feeling to be found in the different sections of the Church. Three of such gatherings have recently been held—those of Oxford, Lincoln, and Carlisle, each under the presidency of its Bishop. The first was attended by upwards of 300 members, and what are called the "burning questions" of the day occupied the chief place in its discussions. The Bishop, in his opening address, referred to the question of disestablishment as one no longer mooted only by opponents, but advocated by some within the pale of the Church as the best means available for its regeneration, and for warding off the dangers by which it was beset. It was therefore desirable fully to consider it, and it had consequently been assigned the most prominent position. A resolution was then moved, to the effect that the severance of the connection between Church and State would be injurious alike to the best interests of the nation and the Church;

and this led to a long and significant debate. An amendment, not in conflict with the resolution, but appending the condition that the connection could be beneficially maintained only by judicious reforms in the regulation of Church affairs analogous to and required by those already effected in the State, was moved by Canon Ridgway, but negatived, and the original resolution was carried unfettered by conditions. A rider, affirming that the union between Church and State could be beneficial only so long as the clergy continued to preach the doctrines and maintain the discipline of the Church, and to submit to the decisions of the courts of law, led to an animated debate on the entire subject of confession, absolution, and the organized rebellion of a large section of the clergy against the laws and tribunals of the Church. A warm conflict of opinion was manifested, some energetically protesting against, and others as strenuously defending, the practice of auricular confession; whilst Mr. Walter, M.P., did not hesitate to assert that if a system so abhorrent to Englishmen as that of the confessional were forced upon the Church, its existence as an Establishment must cease. Eventually, the rider was rejected by 127 votes to 88. Resolutions praying Parliament to give proper constitutional weight to the voice of Convocation in all questions relating to doctrine and ritual, and affirming that Dissenters had no right to require changes in the regulation of parochial churchyards which would impair the legal security for their orderly and religious use, were also adopted by large majorities. At the Lincoln Conference, the Burials question was assigned the foremost place, and formed the subject of the Bishop's opening address. Dr. Wordsworth assumed an attitude of open hostility to all compromise upon this question, and strongly urged the clergy of his diocese to do the same. The Bishop avowed that the resolution of the Earl of Harrowby, its support by the Primate in the House of Lords, and its ultimate adoption by that House, had neither altered his sentiments on this subject, nor induced him to believe that any surrender of their claims by the clergy in this matter would be either politic or right. After a warm debate, a resolution in accordance with the Bishop's counsel was carried by an overwhelming majority. At Carlisle, this topic, amongst others, was also warmly discussed, and a resolution in favour of Lord Harrowby's solution was negatived by fifty-five to thirteen. Everywhere indications are abundant that this important topic will, in the next session, again present itself for urgent settlement, with no diminution of acerbity arising from delay.

Oxford, as the place fixed for the Annual Conference, this year, of the Evangelical Alliance, was, as is generally thought, well and wisely chosen. There was a fitness that, in this great historic seat of learning, associated, in recent years, with the so-called "Catholic" movement, and with Romanizing doctrine, a body of Christians should assemble whose idea of Christ's Church is that it includes all true believers, whose idea of His kingdom is that it is spiritual, and whose conviction respecting His ministers is that they are teachers and not priests. The event amply justified the choice of the locality. The gathering, in all respects, was a success. Not being term time, the University itself was, of course, not largely represented. The attendance, however, was both large and influential; the tone and spirit of the meetings were in full harmony with the objects of the Conference; and the proceedings generally excited a warmer and livelier interest in the city and its neighbourhood than our friends had ventured to anticipate. In all that was said and done there was a pervading spirituality of feeling that was eminently satisfactory, affording, as it did, the proof that in the hearts of those present one great end of the Alliance had been realized. The success of the Conference and the pleasure of the various meetings were largely due to the Christian earnestness and zeal and the un-

stirring exertions of the Rev. A. M. W. Christopher, the Rector of St. Aldate's, who, in the name of the Oxford Committee, delivered the address of welcome to the friends assembled, comprising many members of the Alliance, not only from all parts of Britain, but from foreign and distant countries. France, Switzerland, Spain, Italy, Germany, Canada, and the United States, all were represented, and, in many instances, by tried and well-known men. The progress of Evangelical religion on the Continent naturally engrossed a large share of the attention of the Conference, and the proceedings at Geneva of the International Federation for the Observance of the Lord's-day excited great and sympathetic interest. Dr. Morley Punshon delivered a stirring address on "Oxford under Two Queens," contrasting the reigns of Mary the First and Victoria, and reminding his hearers of the glorious truths to which, in that city, Ridley and Latimer bore witness at the stake. The subject of "Protestantism," and its positive aspects, was ably treated by the Dean of Canterbury. Sir Harry Verney, Bart., as Chairman of the Oxford Committee, greatly contributed to the general efficiency and satisfactory conduct of the Conference. A full report of the proceedings appears in our present number.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, Oct. 17, 1877.

THE GENERAL ELECTION.

The strange drama is not yet over, though the elections are. Every reader has heard of the bright summer's sun, the perfect quietness of the election day in Paris, and the return of nineteen Republicans out of the twenty deputies who had to be elected by the Parisians. The joyful congratulations and bright looks of the great mass of the population the next morning were in harmony with the cheerful sun and the fairy dance of the falling leaves as they whirled their light waltz in the warm breeze on all the public walks. The rest of France has proved that, notwithstanding the immense and almost unique pressure upon it by the Government and clerical agents, with, in many cases, most unfair play, its will is that the steady advance in political education and free institutions, interrupted so impertinently by the 16th of May, shall be resumed, and the last painful five months be as though they had not been. Episcopal flatteries, Pope's prayers and benediction, medals and strange allegorical pictures prepared for the occasion, multiplying of miracles, and odd prophetic bits in the Marshal's speeches, have only shown the hollowness of the attempt to upset the proportions of parties and the wise fortitude of French Republicans. The Lord is over all!

Much merriment was occasioned by the

reading out of the successful names publicly at the offices of the journals of the opposite party, whose staff stood aghast at the ill-success of their candidates and the joyous reception of the tidings thereof. Some degree of surprise was occasioned by the patronage of Gambetta by the English, and the money being so generously sent to cover his double fine. No wonder the sales of English newspapers were stopped at the frontier! British hatred to littleness and tyranny is irrepressible, and doubtless British outspoken opinions were too much for the clique which surrounded the Marshal. Gambetta, however, is somewhat of a harum-scarum fellow, not really understood on our side of the Channel. Amid the hecatomb of journals snapped up is one Protestant one, *L'Eglise Libre*, whose editor and printer have been summoned to appear in court to answer for "contempt of the Marshal." Among the 1,400,000 newspaper sheets struck off daily in Paris and absorbed by the public, the Roman Catholic party only print 56,000.

POLITICAL AGITATION AND COMMERCIAL DEPRESSION.

France has still to pass through the period of agitation connected with the election and sitting of the Councils-General of each department. "When will the signal for repose be given?" asks one of the most popular journals. "When shall a few months of confidence and security be found for willing hands and hearts, whose chief passion and

prime duty is honest labour? Would that the last five months were a painful dream, leaving no results!"

Up to the time of the elections work was more and more scarce; distress was fearful; and the quiet patience with which working men bore their calamities, and the painful smile with which the words, "It is only until the elections," were repeated by them, should have been seen by the Marshal. We know of the case of two promising young working men, however, who were found dead on their beds in the same room a week ago; they had lit a pan of charcoal to sleep themselves to death, because they had "no hope of work," and were starving.

CHURCH AND STATE.

The Minister of the Interior has informed the Prefect of the Seine that by a decree of October 1, 64,500 francs are to be paid, as a charge on the budget of the city of Paris, in order to supplement to that amount the salaries of twenty-two Protestant pastors. M. G. Fallot, Ecclesiastical Inspector of Montbéliard (Lutheran), has been made Chevalier of the Legion of Honour for his forty years' faithful service and his benevolence.

POOR PROTESTANTS IN THE HIGH ALPS.

We find the following singular appeal from Pastor Brunel, of Fressinières, one of the churches in the High Alps, of which Felix Neff was pastor. Poor in goods of this world, these Alpine peasants consider themselves rich—first, because they have descended from the primitive Christians, whose faith they have never relinquished; and secondly, in their strong physical constitution, which allows them (especially those of Dormillouse) to take the most laborious and hard field work. Unhappily, when autumn comes, and the harvest is over, and the rigorous winter draws near, these hearty men are reduced to inaction. To escape idleness, all who can leave the valley, and go to the south of France for work; but as it often happens, to their sorrow, that they only get places in Roman Catholic families, far from congenial worship, they are now "humbly asking for work," from October till the end of March, among Protestant landowners, as shepherds or tillers of the soil. These people receive joyfully the visits of missionaries, and their pastors' hands and hearts are strengthened thereby. This year the *Mission Intérieure* sent one of its itinerating pastors, who cheered and was cheered by his visit. He went up to the Church of Aspres-les-Veynes, whose members are scattered over nine different communes, to reach which almost

impracticable mountain peaks have to be passed. Pastor E. Marchand is greatly encouraged there. The description of these nest-like villages and tiny churches, built by the villagers, and filled by joyful, child-like believers, is cheering. At Villard-la-Bessonne he found a school founded by the pastor and the people, to receive the scattered Protestants' children. An intelligent schoolmaster receives young men as boarders, nine of whom have obtained schoolmasters' certificates, and two are preparing for the ministry. St. Laurent-du-Cros, not far from Gap, has always enjoyed faithful ministrations. Protestants and Roman Catholics from adjacent villages filled the church three evenings in succession, and on the Sunday. A prayer meeting with fresh spiritual life seemed to be a secret spring of blessing. Higher up are Guillestre and Vars, where in a tiny church the Protestants are kept alive by the Word of God faithfully read and preached, and the visits of their pastor, M. Fabre. In times of scarcity each peasant brings a portion of his corn, which he pours into a large antique chest in the church. This is given to the needy, who, when their turn comes for a plentiful harvest, do the same for others. At Château-Queyras, and Pierre-Grasse, Pastor Nicot works vigorously. The missionary attended with him a funeral, to which flocked Roman Catholics as well as Protestants. Wild and grand scenery, mountain-tops covered with snow, deep ravines, impetuous torrents, all tell of the greatness of the Creator, while the hamlets discovered here and there disclose the misery of man. At Fousillarde, where the larger number of Protestants dwell, linger many old Vaudois traditions and austere morals; but there is a fear lest these souvenirs may take the place of real, living, present faith. The highest hamlet dwelt in in France is St. Véran, where a congregation assembled from three localities on the green sward in the midst of the larch forest, and from an old moss-covered rock in the centre the Gospel was proclaimed, and hymn after hymn awakened the echoes around. These churches are little known, and would be most interesting to the English Christian tourist or evangelist during the summer months. In the winter they are inaccessible, and the inhabitants spend five months in their stables for warmth, plying their minor industries, and reading. Such visits would be invaluable to the Christian mountaineers.

A REMARKABLE CONVERSION.

Another of the itinerating brethren em-

ployed by the *Mission Intérieure*, M. E. Vernier, gives the following facts of an individual case in another department: "On arriving at the inn, a woman who was waiting for me said, 'Monsieur, perhaps you are not aware that my husband was converted after the meetings in March. He is expecting you to dinner.' On entering, a man, still young, embraced me, saying, 'You brought me to my Saviour; God bless you.' 'Glory to God alone,' I replied. He then told me what follows: 'I was the greatest sinner and unbeliever in the village; the first at fairs and noisy diversions, setting others on. My wife could never get me to church, but often saw me come home drunk. I used to mock at God, and wrap my food up in a leaf from the Bible my wife had brought from her home! When you came here last March, I went three times to hear you, from curiosity, and because others did. But one evening you said, 'Perhaps the greatest unbeliever in the village is about to be converted,' and that God would receive him most willingly as His child. I said to myself, 'That is for me, for I am surely the greatest unbeliever. Can it be possible that God loves me!' From that time I became serious and thoughtful. But the last day of the series of meetings I was weak enough to go for the last time to drink with my boon companions. It was at night, and in a sort of cellar. They tried to make me laugh, but I was displeased. 'Come, now,' said they, 'try to amuse us. You have been to Paris, and to the theatres. . . . No! a bright thought! . . . Preach to us like Mr. V.' 'Well, I will try,' said I, solemnly; and during a few minutes I repeated what you said about the

lost piece of silver, which had struck me. Suddenly I stopped short; the men looked stupefied at me; I was full of confusion, and said, 'My God, help me!' It seemed as if heaven came down, and that I was surrounded with light. Shaken right and left, I looked round, and saw no one, but heard a voice, saying, 'Thou wouldst speak for me; I will give thee words.' I understood that it was God. My heart was changed; I went out, weeping. I told my wife, who rejoiced at the great things God had done for me. During the whole night torrents of words came to me, and I thought I was preaching. For a fortnight up to Easter, every evening, my house was full of people. Unbelievers thought me mad; pious people looked at me as an angel from heaven. I was overwhelmed with questions. We read and prayed together. Now all is calm; but every Sunday they meet in my house, and we are very happy. At first my former friends did all they could to shake my faith, and the way seemed very narrow. It is now widening daily as I read the Scriptures and good books which our pastor lends me.' "This young brother," adds M. Vernier, "would not leave me an instant during the two hours I passed in that place. He is not ashamed of the Gospel of Christ, and is ready to give a reason for the hope that is in him in the presence of others, for the glory of God. Pray for this young man, who seems to be called to become some future day a worker in the Lord's vineyard." Thus does the majestic spiritual work of God go on in its peaceful course, amid the tumults of the people; none can stay His hand.

ITALY.

REPORT OF THE REV. LUDOVICO CONTI, ROME.

[Translated by the Rev. John R. McDougall.]

Rome, Sept. 25, 1877.

ATTENDANCE ON PROTESTANT WORSHIP: CONVERSIONS.

In giving you a rapid bird's-eye view of our work in the Eternal City, I begin by noticing the immense advantages we derive from the new place of worship. Situated at so central and populous a part of the city, close by the Vatican, in a great thoroughfare, and far from every other centre of evangelization, it supplies us with a splendid and successful field of Gospel labour.

We greatly feared that the crowds who thronged the inaugural services of Signor Gavazzi would melt away when the powerful

orator had left, and the popular curiosity had been satisfied, and the excessive heat of summer had set in. But the blessing of the Lord has been with us; for not only have the meetings been very full, but the people have listened to the preaching of the Word with great earnestness. Nor have fruits been wanting, for in May nine persons were gained to Christ and registered among the catechumens.

PAPAL PILGRIMS BECOMING PROTESTANTS.

When the Papal pilgrimages commenced, disorders and breaches of the peace were dreaded, on the part of fanatics. The authorities called for me and begged that I would suspend our services, in order to avoid

provocation. Although I refused, I promised moderation on our part, avoiding for the time all exposure of Papal error, and preaching only the grace and truth that are in Christ Jesus. The Government promised their protection, the meetings were full to overflowing, and no disorder occurred.

One Sabbath forenoon several pilgrims entered the church and heard me, from Matthew ii. 2, discoursing of Christ's work from Bethlehem to the right hand of the Father. One of them was much impressed, and begged me, in my own house and with tears, to give him a copy of the sermon, which had touched his heart. Soon other three pilgrims professed their faith in Christ. One of them is a Tyrolese proprietor; another an Austrian priest, who was resolved to return to Brück, his own country, and preach the Gospel; the third is a French layman and country gentleman; while the fourth is a French priest, who was immediately suspended from his vocation, the bishop who was at the head of the expedition having heard of his conversion and denounced him to the "Holy Office." I saw these four young brethren in Christ off at the railway station. They were calm, and resolved to follow Jesus. Their countenances were joyful, notwithstanding the persecutions which they well knew would fall upon them. They were so grateful to God for bringing them to Rome, the better to detach them from Rome, which they had thought Christian and now found to be Babylon. Their last words to me were, "Pray to God for us." In June and July our hearts were gladdened by other seven conversions; so that at the Lord's Supper dispensed this month eleven of the twenty-two catechumens on our list were admitted.

LIBERALITY OF CONVERTS.

I am also happy to say that although

commerce is bad, and there is little work, and our people are poor, yet they are used to make sacrifices for the cause of the Redeemer. From January to August I find that the church and schools have sent to our esteemed Treasurer, Mr. McDougall, lire 147.45, and have given for all other local objects lire 588.99; so that in eight months lire 736.44 have been contributed (£29).

During the last four months one dear brother has fallen asleep in Jesus, while two marriages have been celebrated in church.

THE SCHOOLS

connected with the church are a great joy to us, not only because of the progress of the 200 children by whom they are regularly frequented, but because two of our pupils, truly converted girls, lately passed most successfully the Government examinations, and are now certificated teachers. During the summer, I have continued, personally and through various assistants, our

EVANGELISTIC EXCURSIONS

in the neighbourhood of Rome. In the young church of Aricia, in old Latium, there are eighteen catechumens under instruction and inspection, and the Christian day-school is prosperous. Albano and Genzano have likewise responded with much sympathy to our efforts to spread the Gospel in these districts; so that I cherish high hopes with regard to them.

I wish to commend this whole work, all these results, and those of other departments to which I have not referred, to the sympathy of loving Christian hearts, that it may be upheld by their fervent prayers at the Throne of Grace, and that the Giver of all good may vivify it all by the presence and power of His Holy Spirit.

Yours affectionately in Christ Jesus,

LUDOVICO CONTI.

GERMANY.

[From our own Correspondent.]

—, Prussia, Oct. 17, 1877.

CHURCH LEGISLATION.

The Prussian Parliament will meet again on the 21st of this month; but as far as we can judge at present, it will be little occupied with religious questions. Especially, it may be positively stated that the Public Schools Bill will not be brought in during this session. The reasons for postponing this important measure are said to be chiefly financial. It is a very difficult question how best to obtain the necessary money for the schools. It is, however, very fortunate that

the Bill does not come on for discussion at present, as a time of religious conflict is not well adapted for legislation on a question which touches important religious interests. The religious or denominational character of our primary schools would give rise to very violent debates. Nor will the struggle against Rome be advanced by any additional legislation at present, as our Government thinks the ground which has been gained by the May Laws is sufficient at present to defend the independence of the State.

The apparitions of the Virgin at Marpingen, and Dietrichswalde, by which the Romish

populations of the Rhine province and the province of Posen have been thrown into a state of excitement, certainly seem to suggest the necessity for some preventive measures; but it is not easy to calm religious excitement by laws; and the sense of injury done to the Church of Rome by the existing laws has certainly made the minds of the Roman Catholic people more receptive of miracles.

The only Bill touching religious matters which will occupy our Legislature will be the one giving its sanction to such clauses of the Church Constitution for Schleswig-Holstein as require a law of the State. Church constitutions, with lay representation, have now been extended to the whole of the Prussian monarchy. The only place where hitherto they have not existed is the small duchy of Lauenburg, which was fully incorporated with Prussia on the 1st of July, 1876. The decisive step has now been taken there also. A synod, convened by royal order, met on the 20th of September, and assented to the introduction of the Schleswig-Holstein Church Constitution into Lauenburg. The provincial synods of the Rhine province and Westphalia have just been assembled, and discussed the necessary changes in these provinces which follow from the completion of the Church Constitution in the old Prussian provinces. The other six provincial synods will meet in the beginning of 1878, and it is to be hoped that the first regular General Synod will meet in the course of next year.

The Westphalian Synod has given a valuable testimony of the way in which it recognizes the importance of Berlin to the whole country, and has the spiritual welfare of the whole nation at heart. The Synod has petitioned the Church Government to have a general collection over the whole country for the spiritual wants of the capital, and to dedicate a large portion of this collection to the Berlin City Mission. The two above-mentioned synods have also been called upon by the Supreme Consistory to give their opinion on the new Marriage Ritual which it proposes to lay before the General Synod. It will be time to revert to this subject when it is discussed by the General Synod. Let me only mention here that the Rhenish Synod has expressed its disapproval of the ritual. In the Rhine province, where civil marriage has existed under the rule of the Code Napoleon since the beginning of this century, and where no change in the ritual was made

on that account, the necessity of a radical change is not felt.

THE HOSBACH CASE.

The case of Mr. Hosbach, which created such intense excitement in the whole of our Church, has now been decided by the Consistory of the Province of Brandenburg. After a long discussion, in which Dr. Techow sought to vindicate "the rights of Liberal theology," it was resolved, with one dissentient vote (that of Dr. Techow), that the confirmation of Mr. Hosbach as pastor of St. James's Church should be refused. The Liberal press shows great indignation at this decision, which will probably be maintained by the Supreme Consistory; but all believing hearts rejoice that a congregation is not obliged to accept against its will a pastor who denies the fundamental truths of revelation.

PROFESSOR VIRCHOW.

The famous German poet, Heine, once said that ideas acceptable in the drawing-room might be very dangerous in the hands of the working man. This feeling seems to take hold of some persons now. It cannot be denied that unbelief seems less dangerous when expressed by a professor than when the socialist draws the practical consequences. It seems that Professor Virchow does not wish to be classed among the "Nihilist professors," whose dangerous influence Prince Bismarck mentioned in his conversation with the Württemberg pastors. In a conference of philologists assembled at Munich—where, indeed, some rather advanced consequences of Darwinism were accepted as the proper results of science—the famous politician warned the assembly against taking for granted all the hypotheses put forth by scientific men. It would be fortunate if this very seasonable word should make its due impression on those who find in every new scientific conjecture some evidence against the truth of the Bible.

MISSION AMONG RAILWAY OFFICIALS.

Among those who, by their employment, are greatly excluded from the benefit of the day of rest, the railway officials occupy a prominent place. It is, therefore, well that in Saxony and Hamburg a beginning has been made in the circulation of printed sermons and tracts among railway officials, so that each of them may have one on the Sunday. These publications always receive a warm welcome.

Home Intelligence.

THE CHURCH CONGRESS.

The seventeenth Church Congress was opened on Tuesday, the 9th ult., at Croydon. The proceedings commenced with a large gathering of the clergy, who went in procession to the parish church, where an admirable sermon was preached by Canon Lightfoot, from Ezekiel i. 4: "I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire." The members afterwards assembled in the Congress Hall, a temporary wooden structure, which had been erected for the purpose, and which seated 3,500 persons. After prayer and singing, the Archbishop of Canterbury, who presided, proceeded to deliver the inaugural address. His Grace spoke first of the uses of such gatherings in general; and then, referring to this particular Congress, he pointed out that whether it should be a blessing or not depended on the manner in which it was conducted by all who should take part in its deliberations. No one had a right to attend a Church Congress who was not willing to give and take. This particular Congress had alike its difficulties and its helps. It had been the subject of much prayer. The English Church had always had its various phases of thought—the High, Low, and Broad. Great names were attached to each—Andrewes, Hall, and Butler in the past—Keble, Arnold, Maurice, and Simeon in our own times. "Men of God of each school had been ready to feel for those of the other. While the Church slept there was no difficulty in keeping the peace, and when only one school of thought awoke there was little fear of collision. When two awoke it became difficult, and when all three awoke, then, of course, there was very great danger that men might mistake the maintenance of their own deep convictions of truth for truth itself, that they might be tempted each to ignore the good in the others. "Thank God, we live in the days when all the three are awake; thank God for it most heartily. There is no set of theologians in this country at the present moment that is not alive and awake, and anxious to do its duty according to its own convictions. Then the more necessity for our insisting, as we have done now, upon those lessons of tolerance and forbearance. The work before us is great, the prospects of this Church of ours are not dark. Some think that I never speak

without an undue exaggeration of the brightness of the prospects of the Church over which I am called in God's providence to preside. But they are bright. Look abroad. What other country in the world would you change Churches with? Look at home. Which of the other denominations? Look back. What age are you prepared to say it would have been by far more satisfactory to have lived in? For my part, I thank God and take courage; and I hope that from this meeting you will go forth, each of you, to the sphere of your work, encouraged by reflecting that there is much to thank God for—many churches built, many schools endowed and rightly instructed, much zeal for the spread of religion in the land, and a great zeal also for the spread of the Gospel of Christ throughout the world."

The members of the Congress then rose and united in reciting, in monotone, the Apostles' Creed. The effect was very striking.

The first subject on the paper for discussion was "Mohammedanism." Bishop Steere having set sail for Africa, his paper was read by one of the Secretaries, and this was followed by papers by Professor Palmer, Sir W. Muir, Professor Monier Williams, the Rev. Jani Alli, and the Rev. J. Cave-Browne. These papers were full of interesting statements and observations. The speakers seemed to agree that one great reason why Christianity had not been more successful in its efforts against Mohammedanism than it had been, was that Mohammedanism had not been sufficiently studied and understood. The Rev. Jani Alli, who is a convert from Mohammedanism, pointed out that the great point of difference between Islamism and Christianity was that the former had no suggestion of the teaching that men ought to love God.

The subject at the evening sitting was "Christian faith and sceptical culture in their relative bearings on practical life." The Bishop of Dover occupied the chair. The speakers were Professor Pritchard, Professor Wace, the Rev. G. Macdonald (who read a paper prepared by Dr. Elam), Archdeacon Hannah, Dr. Irons, and Prebendary Row. The papers were in substance a defence of Christianity as the true basis of morals, as against the agnosticism, or atheism, of the day. Professor Pritchard's paper was

very effective. He maintained that faith, not scepticism, was the condition of intellectual progress as well as of religious life. "Scepticism was not 'the joyful mother of children;' scepticism was barren. Restlessness was her stepmother; hopelessness and misery dwelt in her abode."

A sectional meeting was held at the Public Hall. The subject of the addresses was "The Church in relation to trades' unions, and agricultural labourers' unions." The tenor of the speeches was in favour of more earnest sympathy, especially on the part of the clergy, with working men, and of a more earnest effort to understand their position and aspirations.

On Wednesday morning the hall was crowded in expectation of an exciting meeting, the subject for discussion being "The best means of promoting united action and mutual toleration between different schools of thought within the Church." The first paper was read by Canon Garbett. He said the first condition of united action and mutual toleration was a better understanding of each other's principles and motives. The facts of the case must be understood, for they were those which must determine everything else. Now, what he maintained was that the ordinary classification was not sufficient, and that the Evangelicals contended, not against High and Broad Churchmen, but against sections to which those parties were equally opposed with themselves. He could not consider that those, on the one hand, who would destroy the credibility of the sacred books and give new meanings to theological terms, or those who desired to restore the practices and principles of mediæval, not Catholic Christianity, were fairly within the limits of the English Church. In reality they maintained different systems of faith. He arraigned no one's honesty, nor spoke against any one's sincerity, but purity of life and motive was no reason for consenting to corruption of the faith. He contended that the Evangelicals did not reject the teaching of the primitive Church or the just authority of the Church as the keeper and witness of God's truth; but they rejected extreme opinions, because they were not Catholic, but the caprices of individuals—not primitive, but Roman. They made the Word of God of none effect through their traditions. (Cheers, and loud cries of "No.")

Canon Carter read the next paper on the same subject. The hope, he remarked, of mutual toleration and co-operation depended not on outward arrangements, but on the growth of a tolerant and co-operative spirit.

After mentioning a number of hindrances to such a spirit, he proceeded to point out what was necessary if mutual toleration and unity were to exist. There must be a full allowance to an opponent of his belief in the truth he held; there must be no forcing on another school consequences it disclaimed. Men of love and prayer who, in different schools, sought their one end in Christ would be disposed to tolerance though they approached their end from different standpoints. There could be no earnestness without a bias, but a bias need not lead to intolerance. Religious societies and guilds were not prejudicial, as some supposed, to tolerance, but the contrary. Such societies within the Church were inevitable as long as there were truths to defend, or self-discipline to be cherished, or sympathies needing support.

Canon Farrar also read a paper on the subject, in the course of which he remarked: "May not even the most blindly infatuated partisans among us all take warning from the fact that while we are fiercely disputing about the interpretation of a rubric, the world is quietly discussing the very existence of a God? A clergyman, accustomed to preach in a black gown, happens to preach in a white one, and, lo! the columns of a religious newspaper are filled for weeks with angry controversy, at the very moment when our leading reviews are debating with sad and serious eloquence whether there be any life beyond the grave! These be your Christian champions! When I take up one of these engines for the fostering of strife—when I observe their petty eavesdroppings and their rancorous personalities—when I see them dealing invariably with religion in a spirit more glaringly irreligious and anti-religious than ever appears in secular politics—then I declare that I shake off my feet the very dust of such Christianity as that."

Viscount Midleton cordially re-echoed the appeals which had been made in favour of toleration. But if the Church were the Reformed Church of England, as by law established, the laws of the Church must be also the laws of the land, and then those laws must be interpreted by the men upon whom the duty of expounding them—not of making them—had devolved. That being so, he felt that the decisions which had been delivered by duly qualified tribunals—(cries of "No, no!")—must receive deference at the hands of all loyal friends of the Church of England. There was no other authority to which the Church could appeal. (Cries of "Convocation!" and interruption.) [The

Archbishop asked the audience to be good enough to remember that Lord Middleton was in possession of the house, and that any one who might wish to speak afterwards had only to send his name up to the chair.] Viscount Middleton, resuming, said: An easy course was open to those who differed from any law in this country; they could at once seek to change it. There were constitutional means of doing so, and he did not think he misinterpreted the tone or temper of either branch of the Legislature when he said that any representations on such a subject would be listened to with careful attention.

Canon Ryle, who was received with great applause, said that he stood there as an Evangelical Churchman, and he was for toleration. He would tolerate anybody who did not go beyond the Prayer-book and the Word of God. Within those limits he could work with anybody; but when men went beyond the Word of God, and poured contempt on the Scriptures—when they went beyond the Prayer-book, and put a wrong interpretation upon it, then he remembered his ordination vows. A declaration that he would stand shoulder to shoulder with those who were engaged in protecting their churches and burial-grounds from the grasp of the spoiler, awakened great enthusiasm in the audience.

The Bishop of Winchester, Bishop Perry, the Bishop of Oxford, Earl Nelson, Mr. Beresford Hope, M.P., the Rev. W. Maclagan, and others, also took part in the discussion.

At the afternoon sitting of Wednesday, there was a smaller and more tranquil audience than in the morning. The topic was "Representative assemblies of the Church of England, general and diocesan." The main question debated was whether the laity ought or ought not to be admitted as members of such assemblies. The feeling appeared to tend in favour of the admission of the laity, but under certain cautious limitations. The subject of discussion at the evening meeting, at which the Bishop of Winchester presided, was "Intemperance: the legislative remedies and church action by which the evil should be combated." This was the occasion of an earnest and useful discussion, conducted with much moderation. There were also three sectional meetings held on Wednesday. One of these—that in the morning—dealt with the subject of "Pauper and truant children;" the afternoon meeting with the subject of "Charity Organization in its Christian aspect with reference to almsgiving and medical and provident institutions: their use and abuse;" and the evening meeting with that of "The

Church in relation to public amusements." On the subject of amusements the speakers held that there were too few rather than too many in the country, and that while there was great need for caution, it was the duty of the Church to try to raise the tone and character of public amusements.

On Thursday morning there was a very large attendance in the Congress Hall, under the presidency of the Archbishop of Canterbury, the subject for discussion being "The readjustments, if any, desirable in the relations between Church and State." Canon Gregory read the first paper. He said the relations between the Church and State had been for half a century undergoing great modifications, and they had now to consider whether the whole of them did not need readjusting. He believed that such a readjustment might be made as to conduce to the advantage of both Church and State. To effect this they must draw a clear and distinct line between spiritual powers and those temporal accidents which were advantageous for the influence of the Church, but in no way bound up with her life. To permit the State to interfere with what appertained to the faith or the administration of the sacraments, the ordering of her services or her ritual, would virtually be an abandonment of her claim to be the bride of Christ. He desired that when questions respecting changes arose they might be definitely settled by the Church being allowed the requisite legislative power to give a clear and decisive utterance. To attain this there must be a better representation of the clergy in the Lower House of Convocation—the whole of the Upper House is nominated by the Prime Minister, and in the Lower House all the deans and archdeacons by his nominees, so that there is no need of more lay influence—a joint deliberation of the two Convocations, and longer sessions of Convocation.

Canon Ryle also read a paper on the same subject. He wanted no change in the relations of Church and State, or in the constitution of the Supreme Court of Appeal. It was his firm conviction that to the lay element in the Court of Appeal in the last thirty years they owed the very existence of the Church of England. If the Court had been composed of ecclesiastics alone, they would have been ruined by its decisions. Convocation in its present state did not represent the Church of England. They wanted a Convocation radically reformed, uniting Canterbury and York in one body, in which the laity should be represented by lay proctors.

Dr. Alfred T. Lee followed with a third paper; and Mr. Cecil Raikes, M.P., Lord Nelson, Mr. Sidney Gedge, the Dean of Chester, the Bishop of Carlisle, and the Bishop of Grahamstown took part in the discussion.

At Thursday afternoon's sitting, the subject discussed was that of education and "The position of voluntary schools under the Education Acts of 1870 and 1876, and the duty of the Church with reference to board schools," on which subject three papers were read. The first was by Mr. J. G. Talbot, M.P. Papers were also read by the Rev. J. Nunn and Mr. Grantham, M.P. "Personal religion in daily life" and "The observance of the Lord's-day" formed the subjects of the other meetings of the Congress on Thursday. Archdeacon Hesse, who opened the discussion on this latter subject, contended that museums might be opened with good results, and that recreation-grounds should be attached to Sunday-schools in large towns. Several speakers, we are glad to say, expressed their dissent from the Archdeacon.

On Friday morning a public breakfast was held to promote the objects of the Home Reunion Society. The Bishop of Winchester, who filled the chair, explained that these objects were to endeavour to establish some common ground on which the Nonconformists might be induced to return to the Church, and to secure more unity in the Church itself. Lord Nelson, Canon Ashwell, and Dr. Alfred Lee were the principal speakers.

The subject for discussion in the Congress Hall on Friday morning was "The mutual relations of the Church and Nonconformity at various periods of the nineteenth century."

Canon Curteis read the first paper on the subject. There was no nation, he remarked, under the sun which had been favoured with so long and steady a political training as England had been—none which had enjoyed so unbroken a history, none which had had to deal with men in modern times on so broad and catholic a scale, none which had been divinely summoned to rule so vast a variety of races, creeds, and civilizations. What, then, was her corresponding duty for Christendom? He thought the problem was to find out the true relation that should exist between religion and politics—in a word, between Church and State. In the working out of this, he thought they were bound to confess that this country had received very large assistance indeed, and owed a great debt of gratitude to the Dissenters. Many opportunities of union between Churchmen

and Dissenters had been lost, and now the tactics of the Liberation Society revealed a fixed intention, not of liberating the Church, but of destroying her. If what they had seen and heard were to be the last tactics of the Dissenters, there was but one answer to make, and that was that those who used the sword must perish by the sword. The Church of England was already on her guard, and was fully determined, as the present Congress had shown, to hold her own. (Loud applause.)

Mr. G. Harwood, Mr. T. P. Garnier, the Dean of Bangor, and Canon Ashwell having addressed the Congress, Mr. Thomas Hughes, Q.C., said he regarded the Church of England as the national inheritance of the people. The clergy were the guardians of that inheritance, and how were they doing their duty? He admitted that they were doing their duty nobly in many ways; but, at the same time, he was bound to acknowledge that the inheritance was endangered mainly through the conduct of the clergy in their relations with Dissent in this country. They had become too professional in a narrow sense; they were separating themselves too much from the nation in general, and particularly from that portion of it which was outside their own lines—viz., their Nonconformist brethren. In illustration of this he referred to the objection taken to a Dissenting minister assuming the title of "Reverend," and their conduct in relation to the Burials question. That question he looked upon as virtually settled. ("No.") If that assembly thought that the opinion of the country was with them, they would find that they were grievously and seriously mistaken. ("No.") They ought to welcome Englishmen who came forward to claim their share in the national burial-grounds. Would the Dissenters come back? If they wished them to come back, they must alter the Prayer-book—"Oh, oh!"—though not extensively. They were as competent as their fathers to do such work. God was just as much with the nation now as He had been, and if they set to work in the spirit their fathers had shown, they would be able to provide, to a certain extent, a new framework for the Church—"No"—and make it again as it once was—the worthy National Church of the people of England. (Cheers.)

Canon Ryle said Churchmen should exercise the utmost gentleness and kindness in dealing with their Nonconformist brethren. No doubt hard things had been said by Nonconformists against Churchmen, but had not

Churchmen said hard things against Nonconformists! It was scarcely fair to turn round upon Dissenters, when it was the neglect and persecution of the Church in days gone by which had called Nonconformity into existence. Let them deal with Nonconformist ministers as with men and brethren, and as gentlemen—(hear)—and not turn a cold shoulder towards them. He often stood on the platform of the British and Foreign Bible Society, because he wanted to show there was common ground, in the Word of God, between Churchmen and Nonconformists. Above all things, let Churchmen beware of any flirtation on their part with Popery and the Church of Rome. (Loud applause.) Flirtation of that kind kept Nonconformists away from the pale of the Church of England. Let them be true to the Church of the Reformation. (Loud applause.)

Mr. Beresford Hope, M.P., warned his friends to beware of all flirtation, either with Miss Rome or with Miss Geneva. (Laughter.) The great historical flirtation had been that of James II. with the Dissenters, and the stern opponents of that flirtation were the seven High Church bishops who had been sent to the Tower.

The other subjects on Friday were "The permanent diaconate and lay help," "The best methods of diffusing biblical and theological knowledge," "The Church's duty towards children of the upper and middle classes," and "On the study of prophecy," all of which drew forth earnest and able discussion and suggestions.

The proceedings in the Congress Hall terminated in the evening with a *conversazione*. At nine o'clock, Mr. Beresford Hope, in a genial speech, moved a vote of thanks to the Archbishop, which was received with unusual manifestations of approval.

The Archbishop returned thanks for so marked an expression of good-will, but still more for the spirit which had characterized the whole of the proceedings of the week. He was glad to be able to say that all the speakers had expressed their opinions not only boldly and freely, but kindly; and he believed the impression upon all their minds was that everything had been said in such a manner that as little offence as possible had been given to those who differed, and all had spoken with a fixed determination "to speak the truth in love." This Croydon Conference, he believed, with God's blessing, would be good not only for those within the Church, but for those without; it would make those within more united, and it would exhibit to

those without a less divided front. He returned for the Congress his warmest thanks to the town and neighbourhood of Croydon for the ready welcome and large-hearted hospitality they had on this occasion displayed. His Grace added, that some Dissenting ministers of the town had encouraged their congregations to be present at the Congress.

THE CONGREGATIONAL UNION.

The autumnal Assembly of the Congregational Union of England and Wales was held at Leicester in the third week of last month, the proceedings commencing on the Monday evening, and terminating on the Saturday. The introductory sermon was preached by the Rev. Alexander McLaren, D.D., the well-known Baptist minister of Manchester, who made special allusion to the fact that that was the first occasion upon which a member of another denomination had preached before the Congregational Union. There were above a thousand ministers and delegates present at the first business meeting of the Union, when the opening address was delivered by the Chairman for the year, Mr. Henry Richard, M.P. His subject was "The application of religion to politics," especially with reference to war, which, he said, would be impossible if Christians did their duty. The Rev. A. Hannay introduced the most important of the business awaiting discussion. This was in the form of a resolution, which he moved, adopting the report of a conference of delegates which had been held at Derby, in the previous month. The report in question embodied a scheme—the final result, thus far, of a series of deliberations and controversies extending over two or three years—for enabling the wealthier Congregational churches to assist the poorer; and it recommended to the Union the formation of a society with the title of "The Congregational Church Aid and Home Missionary Society." The scheme proposes a confederation of county associations to aid the weaker churches, with a view to the more adequate maintenance of the ministry, and the increase of their general usefulness; to plant and foster new churches where they are needed; and to provide for the preaching of the Gospel and other evangelistic work in spiritually destitute places. The affairs of the society are to be managed by a council of not more than 200, chosen by the associated county unions. The plan includes the formation of a new Home Missionary Society among Congregationalists, or the reconstruction of the present

society on an enlarged basis. Mr. Hannay having moved the adoption of the report of the Derby Conference in an exhaustive speech, the discussion was adjourned until the following day, when the motion was unanimously and enthusiastically carried by acclamation. A series of resolutions was adopted by the assembly, on the motion of the Rev. J. G. Rogers, urging on all connected with the Union the duty of counteracting the sacerdotal pretensions of the ultra High Church clergy, and of using their influence to obtain a readjustment of the relations of Church and State. Another subject of discussion was "How best to meet the unchristian and antichristian teaching of the day." Several sectional meetings were held, among the subjects discussed at which were the following: "Annual curacies sustained by students in the first year of their leaving college," by Principal Newth, and "The present duty of the Churches in regard to the service of song," by Mr. J. S. Curwen. Public meetings were also held for the exposition of "Free Church principles," the advocacy of temperance, and other objects; there were evangelistic services; and among the concluding engagements was a lecture, by the Rev. J. Baldwin Brown, on "Wycliffe and the dawn of the Reformation 300 years ago."

THE BAPTIST UNION.

The autumnal session of the Baptist Union of Great Britain and Ireland was held in the second week of last month, at Newport, Monmouthshire. About 1,000 ministers and delegates were present from the various Baptist churches throughout the United Kingdom. Sermons were preached by the Rev. Hugh Stowell Brown, the Rev. W. Cuff, and the Rev. Charles Stanford, to large congregations. Several missionary meetings were held, at one of which Sir Robert Lush presided. The business session of the Union was held in the Victoria Hall. The President (Rev. J. T. Brown, of Northampton) delivered an address upon "The Ministry and work of the Church in relation to the people of our land." At the conclusion of the address a deputation, representing the Nonconformist Churches of Newport, presented to the assembly a fraternal address. The second annual report of the annuity fund was submitted, showing that £53,711 has hitherto been collected. The Rev. S. H. Booth, Secretary, read the financial statement of the Union, showing an expenditure during the year of £800. The proceedings concluded with a public meeting, under the

presidency of the Mayor of Newport. The attendance is said to have been unprecedented in the history of meetings connected with the Baptist denomination.

AGRICULTURAL HALL SERVICES.

The ninth anniversary of the evangelistic services, conducted every Sunday afternoon and evening at the Agricultural Hall, Islington, which are regularly attended by some two or three thousand people, was celebrated on the 8th ult. The annual statement was made by Dr. Thain Davidson, under whose superintendence these services have been, from the first, conducted. Remarking upon their thoroughly undenominational character, he said that during the last twelve months there had been on that platform Churchmen, Congregationalists, Wesleyans, Primitive Methodists, Presbyterians, Plymouth Brethren, and by their preaching it was impossible to tell to what sect they belonged. Some case, some special encouragement, came under their notice every week. Mr. Sawday narrated several instances of conversion which had occurred through the services, and said that if the meeting were to last for twelve hours he did not believe they would get through all the cases which had come under their notice.

On the 7th ult., seven adult Israelites were baptized at the Episcopal Jews' Chapel, Palestine Place, by the Rev. H. A. Stern.

The foundation-stone of a new Carthusian monastery at Cowfold, Sussex, was laid on the 16th ult. by the Roman Catholic "Bishop of Southwark."

A new Anglican monastery is projected by certain of the clergy, who profess to be "restoring the Establishment back to its pre-Reformation simplicity." The fraternity is to comprise an order of priests and an order of lay brethren.

The annual convention of the Sunday-school teachers of Scotland was held in Glasgow lately, and extended over two days. The number of Sunday-school teachers in the country is estimated at 48,000, and of scholars, 460,000.

Seven bishops and upwards of 300 clergy of the diocese of Exeter were in the procession at the re-opening of the nave of the cathedral for divine service on the 18th ult. The sermon was preached by the Bishop of Winchester. The Evangelical clergy were "conspicuous by their absence."

In Glasgow lately, in consequence of two of the congregations being for a time unable to occupy their own places of worship, the

unwonted spectacle was witnessed of an Established and a United Presbyterian congregation worshipping together in a Wesleyan Methodist church, that of Gallowgate.

On the 17th ult., at St. Peter's Roman Catholic Church, Saffron Hill, London, the Rev. T. A. Eagleton, M.A., of Worcester College, Oxford, was received into the Roman Catholic Church.

The United Presbyterian Church of Scotland has bought the Edinburgh Theatre for £26,700. It is to be converted into a synod hall and offices for the whole denomination.

The theatre was built about two years ago at a cost of more than £50,000.

Under the will of the late Mr. James Graham, of Cornwall Terrace, Regent's Park, his executors have just discharged their task by distributing £100,000, in sums of £250, £500, £1,000, and £2,000, to 111 hospitals, charitable societies, schools, etc., principally in London.

The Rev. Dr. Charles Williams, Principal of Jesus College, Oxford, died on the 17th ult., aged 72.

Miscellaneous.

SPANISH INTOLERANCE.—In a Spanish village called Tinatoraf, in the province of Jean, lives a colporteur of the British and Foreign Bible Society. This man and his wife are both Protestants, and they were the centre of a small knot of co-religionists in a remote district. When a first child was born they travelled miles away to get it baptized, but could not afford to do so when a second came. On the 18th of September, the wife of this colporteur was delivered of another child, and a few hours after its birth two priests came to the house and endeavoured to induce the parents to allow the child to be baptized according to the rites of Rome. The father declined, and told them that he did not belong to their communion. The next morning appeared the village alcalde, who came on the same mission, and took a very high tone to insist upon the child being christened as a "Catholic." Again the parents resisted, and the poor mother in her bed protested several times. Before midday the alcalde returned with his *baston de mando*, or insignia, his alguazil, or policeman, the two priests, and some neighbours. They actually took, not only the child, barely twenty-six hours old, but another aged two years, and, despite every entreaty, the protest of the father, and the tears of the unfortunate mother, bore them off in triumph to the parish church. There, amidst a crowd of peasants, and with bells ringing, the children were baptized, and afterwards returned to the parents. It is stated that the Spanish Government has promised an inquiry into the matter, and that legal action will be taken against the offenders.

BELGIAN EVANGELICAL SOCIETY.—The last report of this institution mentions the

opening of three new stations—Spa, Sart-Dame-Avelines, and Quaregnon. In consequence of the aid given from this country by the Evangelical Continental Society, a new station is about to be opened at Ostend. Two new Protestant chapels have been built and dedicated; one at Dame-Avelines. A chapel is nearly finished at Spa, and one is about to be erected at Ransart (Charleroi). At Flémalle (Lize-Seraing) also a Protestant place of worship is urgently required, and is about to be built. In other places, Evangelical worship is being conducted, and the people attending it are in want of adequate accommodation. Among these are Verviers and Préalles (Liège).

DR. SOMERVILLE AT MELBOURNE.—The *Melbourne Christian Review* says that the presence of the Rev. Dr. Somerville in Melbourne has proved most beneficial to the sacred cause of the Gospel. "Crowds have hung upon his lips wherever he has appeared to proclaim the Gospel of Christ. The largest available buildings have been found too small to accommodate the anxious multitudes who have sought admission." Dr. Somerville has left Melbourne to hold meetings in other parts of the colony.

CARDINAL RIARIA SFORZA, Archbishop of Naples, who has been much spoken of as a probable successor of Pius IX., died on the 7th ult., aged 67. He was in exile at Rome for six years after the fall of Francis II., but of late had shown a very conciliatory attitude in his relations with the Government and Municipality. His brother was the Duke who married Berryer's sister.

CARDINAL CAPALTI died at Rome on the 18th ult. He was sixty-seven years of age, and had been ten years a Cardinal Deacon.

Evangelical Alliance.

ANNUAL CONFERENCE OF THE BRITISH ORGANIZATION,
AT OXFORD, SEPTEMBER, 1877.

Complying with an earnest invitation forwarded last spring and signed by representatives of various Evangelical denominations in Oxford, the Council of the British Organization of the Alliance agreed to hold the Annual Conference in that city. The city itself presented powerful attractions. "Beautiful for situation," as well as central, venerable for its antiquity and renowned as one of the principal seats of learning, it had special interest for both British and foreign Christians; and the candle of the Reformation lighted here by good old Latimer and his brother bishops at the fiery stake has not, and by God's grace will not be put out in this realm of England. The expectations entertained by the Council and the local Committee of a hallowed international assembly of Christians have been more than realized. Christians differing in language, nationality, and views on church government and outward forms of worship, manifested their unity in the essentials of evangelical faith and in their hearty desire to spread the kingdom of their one Lord and Redeemer.

It is gratifying to add, that this Conference, in the numbers that were present, in the harmony of its proceedings, and in the valuable information imparted by both English and foreign speakers, was eminently successful. The presence of the Great Head of the Church, who is the Author of peace and Lover of concord, was felt in the assemblies which were daily held, and it is believed, as it is earnestly desired, that increased influence and efficiency will, by the divine blessing, be given to the Alliance in its aims to promote, by fraternal recognition and useful co-operation, the unity of all who are partakers of the great salvation and fellow-heirs of the same heavenly inheritance.

TUESDAY, SEPT. 25.

OPENING PRAYER MEETING.

The opening proceedings in connection with the Conference took place on Tuesday afternoon, September 25, at three o'clock, when a meeting for public prayer was held in St. Aldate's Rectory-room, Oxford. There was a large attendance, the room being filled. The Rev. David Martin, Congregational minister, presided. After singing a hymn from the Alliance collection issued for the use of united prayer meetings, the Rev. A. M. W. Christopher offered earnest prayer for the divine blessing on the Conference.

The Chairman then read the 13th chapter of the 1st Epistle to Corinthians, and said his own mind had been very solemnly impressed with the simple query, How ought Christians to treat each other? The duty and the privilege of enforcing Christian love is of greater importance than is usually imagined. Oneness of the Church of Christ carries with it such consequences that we might tremble even while we rejoice, lest we should say or do anything to wound Jesus by wounding any of His people. The feeble members, it should be borne in mind, were even more neces-

sary than the strong. When we sin against the brethren we sin against their Lord. For himself, he deeply felt that he ought most firmly to grasp and realize the great spiritual fact of the unity of Christ's Church. Then, too, it was important that they should always be looking out for Christ in the Christian, and to recognize in him who possesses His characteristics a Christian brother. It was important mentally, but clearly, to separate the Christian from his ecclesiastical surroundings. Many years ago he had been absorbed, he might say, with John Foster's writings—and Foster was a Baptist. Later on he had been as deeply impressed by the writings of Madame Guion, and, of course, he had to separate her from all the abominations of the system with which she was connected. Then he had been interested in Rutherford's letters; and for the last few years a favourite author had been glorious John Sibbes. If we can thus hold sweet communion with the dead, why not with the living? He believed in the indivisibility of the Church, as well as its unity. He regarded Christian love as the means of advancing in Christian knowledge; for, "rooted and grounded in love," they would be able to comprehend with all saints what is the height and depth, and to know the love of Christ which passeth knowledge. In a closing word he impressed upon all the importance of cultivating this Christian love; and added, that if the Evangelical Alliance did nothing more than to promote this, it might hope to enjoy the favour of the God of love.

The Rev. G. Maunder, Rev. H. Barne, Rev. W. K. Rowe, and others, then engaged in prayer. Another hymn having been sung, the Rev. A. M. W. Christopher briefly addressed the meeting, which concluded with the doxology and benediction.

SOCIAL MEETING.

A social meeting for mutual introduction and conference took place on Tuesday evening, under the presidency of Sir Harry Verney, Bart., in the Clarendon Assembly Rooms.

Refreshments having been served, a hymn was sung, and the Rev. Prebendary Anderson (Bath) read the 13th chapter of St. Paul's First Epistle to the Corinthians, after which the Rev. S. Lepine (Abingdon) offered prayer.

The Chairman said he had very great pleasure in expressing the welcome of the Oxford Committee, as he was permitted to do, to the members of the Evangelical Alliance, now collected here from such different, and in many cases such distant, countries. Oxford might be said to be one of the most interesting places in England, not only on account of its eventful history, and for the beauties of its colleges and halls, but, he ventured to say, that from here and the sister University go forth yearly the men who are destined to rule England, to fill the ranks of our senate, our law, our church, and now even, as he trusted it might be proved

to be so, of our army; men whose way will extend over the wonderful empire which has been committed by God to our care, and which now stretches east and west, so as to form a girdle round the entire globe. They must recollect that they had to deal with all faiths and all nationalities, and there was therefore no nation to whom it was more necessary to recognize the great fact that there underlies a unity for men, if they would but recognize it, deeper and wider than all the differences that divided them in politics, religion, and social questions—a common faith in the God who has made of one blood all the nations of the earth—a common brotherhood which, at least in Christian lands, is teaching us every year more earnestly the claims of our fellow-men. But there was a nearer bond which united those gathered here—a Christian faith (with whatever variations of outward forms), a desire that their lives should be guided by the spirit of the Gospel and of our Lord Jesus Christ. They lived in a period when all questions on the most important topics were freely discussed. It was a sign of life, for it was only in a dead state of society that everything was supposed to be known and settled, and that nothing new could be learnt; and they embraced gladly that opportunity of hearing the views of their friends from other countries, who had the same objects as themselves, upon the great questions so infinitely interesting and important to them all. And before he sat down they would allow him to read a few lines from one of the Vice-Chairmen of the Oxford Committee, the Dean of Ripon, who, he was grieved to say, was not able to be there. He wrote: "I trust the Lord will prosper your meeting, and that a spirit of real, fervent, brotherly love may fill every heart; without that, platform speeches are mere compliment and mockery. When rivalry and political jealousy take the place of singleness of eye to the glory of God, the Holy Ghost is grieved, and there is no blessing." In conclusion, Sir Harry Verney said they must remember that a meeting of that sort could not be brought together without some person or persons giving themselves a great deal of trouble, exerting themselves, giving their time, their strength, and their thoughts in order to make such a meeting successful, and he was sure they were all extremely obliged to his friend Mr. Christopher for his exertion; and they were thankful for the success which had attended it.

ADDRESS OF WELCOME.

The Rev. A. M. W. Christopher then addressed the assembly. He thanked the Chairman for the kind expressions he had used, and also the audience for the way in which they had received them. As the Oxford Committee were kind enough unanimously to ask him (Mr. Christopher) to give the address of welcome that night, he trusted that God would give him His Holy Spirit, that he might not speak anything that was contrary to His mind and will, and that he might speak that which He might vouchsafe in His lovingkindness to bless. The only circumstances that made it at all suitable that he should address them were, first, that he was an actual resident in Oxford; he had been here eighteen years as Rector of St. Aldate's; and another circumstance was that he had lived in brotherly love with all denominations of Christians. He thanked God that ever since he came

back from India, in 1849, he had worked, as a friend, for the British and Foreign Bible Society, for it was through it that he became acquainted with the Nonconformist ministers at Richmond, where in 1854 he was dying of gastric fever. His own doctor said nothing but prayer could cure him; and what was the consequence of his having become acquainted with and united in brotherly love with those true Nonconformist brethren? Why, there were prayers for him in every chapel in Richmond—long prayers in the chapels and short prayers in the churches. And now there was the same kind feeling in Oxford. Mr. Martin, he was sure, would pray for him with all his heart, if he were dangerously ill. And was not this according to the mind of Christ? Was it right to turn the cold shoulder to their Nonconformist brethren, when they loved our Lord Jesus Christ in sincerity? But he must speak of his High Church brethren, and he hoped they would hear of it, and take kindly what he had to say. He was living on the kindest terms with many High Churchmen. But what was the fact? They could not get a High Church brother to join the Bible Society, and yet every one of them used it, for they were members of the Society for the Propagation of the Gospel, and that was carrying on its work in twelve principal languages, and it could not obtain a single copy of the Bible in seven of those languages without the Bible Society. The lessons could not be read in church in any one of the languages of India without the Bible Society; and yet because Nonconformists were members of it, High Churchmen would not have anything to do with the Bible Society. That was a thing that required to be broken down. They must speak plainly, because it was no love not to speak plainly. That evening he spoke, they must remember, not in his own name, but in the name of the Oxford Committee. He thanked God that the guests had had such a welcome already from their Chairman. It had taken much off his shoulders, if his own welcome was in any way deficient. He felt they had had a welcome already. He would speak with thankfulness of the Oxford Committee, who had prepared for that meeting—and very heartily too, for they had never had a single difference of opinion, but had all worked together in order to prepare for that Conference. How many lovable ministers of the Gospel did a clergyman of the Established Church become acquainted with through being penetrated by the spirit of love which ruled the Evangelical Alliance! He had greatly valued three Congregational ministers in this diocese: one was Mr. Rowlands, of Henley-on-Thames, who had now gone to his rest; another, Mr. Lepine, who had just led them in prayer; and a third, Mr. Martin, who presided in his Rectory-room at the prayer-meeting that afternoon. He was very glad that Mr. Martin did preside; and why should he not? He (Mr. Christopher) said to a very dear friend of his that he was not going to be called a Low Churchman for nothing. What did a Low Churchman mean? It meant a man who showed that he loved all who loved our Lord Jesus Christ in sincerity, and therefore he was very glad that Mr. Martin presided in his room. He must say that he had not the slightest conscientious objection to this; then why should he object to it at all? It would only have been through the

fear of men if he had objected. He welcomed them all as near relations. Was it not a known thing that they were glad to see their near relations? Did they not rejoice to see them face to face; and especially near relations who had been living in other parts, and whom they had never set eyes on before? Truly that was the case on this occasion. He had never seen a good many of them before, but they were near relations. Were they not believers in the Lord Jesus Christ, and so brothers and sisters in Him? Now true unity was not the unity of an ecclesiastical organization, but it was unity in the Lord Jesus Christ; it was the union of those who believed that He had redeemed them unto God by His blood, and believed that they were of the same family of God, that they had the same home in view, and the same inheritance. They did not look upon the Evangelical Alliance as an organization to produce unity. Nothing of the kind; it was only the Holy Ghost that could produce unity. But they looked upon it as a good organization for leading people to recognize their unity, and to work together for certain great objects. They must remember that it was the Gospel of our Lord Jesus Christ which, through the Holy Spirit, had produced this unity; and they were united both in the belief of the truth and also in the rejection of error. If any of them explained away the Atonement, if they did not hold that Jesus died, the just for the unjust, to bring us to God, they might show them about Oxford, but as for joining with them in a spiritual work, they could not do it. If they rejected or explained away the inspiration of God's Holy Word, if they did not believe the Bible to be the very word of God, they might talk with them, they might reason with them, but they could not join them in any Christian work. He would just say that as he was of no importance himself, it was well to put something into an address which was worth hearing; and he wanted them to see, and he wanted his Nonconformist brethren and sisters to see, that there were men in the Church of England who thoroughly recognized that every true believer was a member of the Catholic Church, whether he was a member of the Episcopal Church or not. Dr. Vaughan, Master of the Temple, commenting on the first four verses of the second chapter of Philippians, wrote—

"Again, in our days there are varieties in the mode and form of worship. There are those who do not value as we value, nor judge as we judge of, our own Church ordinances and Church Liturgy. We regret it; we wish it were otherwise; we hope it may be otherwise some day with some of them; but we can go so far as to hope that real unity, the unity which St. Paul here enforces, need not be destroyed by this diversity; we hope that we may still walk in love even with those who differ from us either about Church government or Church doctrine; and we feel that strong language about the sin of schism may sometimes itself be guilty of the very sin which it condemns. It may be one art of our watchful and subtle adversary to divert our attention from real to fancied dangers, and to make us, in our zeal for a desirable but unattainable unity of form, overlook a far more desirable and perhaps not utterly hopeless unity of Spirit. No, my brethren; these things are not the real, certainly not the most formidable, impediments to Christian unity; its worst dangers lie nearer to us than these. St. Paul here (Phil. ii. 1-4) shows us what they are: he points out what I have

called the conditions of unity; and they are two—humility and unselfishness."

Mr. Christopher then quoted the following extract from a sermon by Dr. Kay, the late Principal of Bishop's College, Calcutta:—

"'Wherever Christ Jesus is, there,' says St. Ignatius, 'is the Catholic Church.' Rivers, and seas, and chains of mountains, and political boundaries, and barriers raised by ecclesiastical wilfulness—these interpose no hindrance to the corporate life of the Church. Wherever inside Christendom—in Greece or Italy, Russia or Germany, Spain or England—wherever souls have been transformed by the grace of God, there one and the same Church has existed. Wherever there has been 'faith in, and recognition of, the Son of God,' there has been substantial unity. What if they did not know each other—what if they were misinformed about each other? God's foundation stands sure, having this seal, the Lord knows them that are His. Objectively, they were one in Christ."

He would also give them the words of an Archbishop of the Church of England. Archbishop Wake, a decided Churchman, wrote in 1719:—

"The Reformed Churches, though in some respects differing from our English Church, I willingly embrace. . . . Far be it from me to be so iron-hearted, that on account of a defect of this kind [i.e., non-episcopal government], I should believe that some of them are to be broken off from our own communion, or, with certain insane writers among us, should assert that they have no true and valid sacraments, and thus are scarcely Christians."

But the most remarkable testimony of all was that of Bishop Cosin, esteemed a very High Churchman in doctrine—probably a Ritualist in practice—in a letter written in 1650 to a person who scrupled to communicate with the Reformed Church of France:—

"Considering that there is no prohibition of our Church against it, as there is against communicating with the Papists, and that well grounded upon the Scripture and will of God, I do not see but that you, and others that are with you, may either, in case of necessity, when you cannot have the sacrament among yourselves, or in regard of declaring your unity in professing the same religion which you and they do, go otherwhiles to communicate reverently with them of the French Church. It is far less safe to join with these men [i.e., the Romanists] that alter the *credo*, the vitals of religion, than with those that meddle only with the *agenda*, the rules of religion, if they meddle no further."

The judicious Hooker wrote:—

"There may be sometimes very just and sufficient reason to allow ordination made without a bishop."

Mr. Christopher said that England owed much to foreign Protestant divines. He named Luther, Calvin, Bullinger; Peter Martyr, the Regius Professor of Divinity at Oxford; and Martin Bucer, of Alsace, the Regius Professor of Divinity at Cambridge in King Edward VI.'s reign; and he stated that Bullinger's [Switzerland] Decades were recommended by the Convocation of the Church of England in 1586 for the study of the unlicensed clergy; Bullinger was called by Bishop Jewell "*oraculum ecclesiarum*." The excellent Bishop Hall, the great advocate for Episcopacy in England, wrote:—

"We do love and honour those our sister Churches [i.e., the Reformed Churches on the Continent] as the dear spouse of Christ, and I give zealous testimonies of my well-wishing to them. Your [speaking to his opponents] uncharitableness offers to choke me with those scandalous censures and disgraceful terms which some of us have let fall upon those

Churches and their eminent professors; which, I confess, it is more easy to be sorry for, than, on some hands, to excuse."

He thanked them much for listening to these extracts, for they were from persons who were worth hearing, and showed what stuff it was for people to talk, as they sometimes did, as if a Low Churchman were hardly a Churchman at all, because he loved his Nonconformist brethren. Some people said with regard to the Evangelical Alliance, that they would have nothing to do with it, because the Nonconformists, who belonged to it, were for disestablishing the Church. All he could say was, that he had been here eighteen years, and he did not know what Mr. Martin's opinion was on that question, and that was not because they intentionally avoided the subject. The more danger there was of political conflict, the more need there was of spiritual union. They wanted living evidences of Christianity; the sceptics would not read the books of evidences. "Living epistles" they must read; and if God raised up a multitude of these in Oxford, full of brotherly love, depend upon it, this would tell upon the sceptics as well as on others. And they must never despair of the Ritualists. Two of the most faithful young University men he knew, who now abhorred Ritualism, were formerly Ritualists seeking peace in vain. Ritualists were under a delusion, but God could deliver them from that; and he asked them to pray not only that the Conference might be blessed, but, when they went to their homes, for the city and University of Oxford, and for the committee, who had done their best. He (Mr. Christopher) then warmly welcomed the delegates from the United States, Germany, France, Switzerland, Spain, Holland, Italy, Australia, Persia, and South Africa.

The Dean of Canterbury, representing the English visitors, said it seemed at first rather strange to him to have to rise in Oxford to respond to an address of welcome as a visitor, for it was here that he spent the greater part of his life, and everything seemed most natural to him, and he felt more at home here than almost anywhere else. But now he had left Oxford for a few years, he was glad to be back again on an occasion like that, because he thought the desire of union amongst them was one that ought to be cultivated, and that the Alliance was cultivating it in a right way. In his cathedral they had two Churches worshipping under the same roof, the one being the Church of England, and the other the Reformed Church of France, who from the time of Elizabeth down to the present time had worshipped there; and during all that time, though once or twice there might have been difficulties arise on their side, because they wanted to bring them under the Act of Uniformity, they had worshipped under the same roof without in the slightest degree incommoding one another. And therefore he thought, having this instance of unity in the old cathedral, it was a very proper thing that he should be there on that occasion in order to do what lay in his power to carry out those principles that High Church gentlemen set before them, but which they were very slow to act upon. The great object of such a meeting as this was that they might see one another, and by personal affection might get rid of that coldness that was the result of their only looking at one another in news-

papers, where their grievances were rather paraded, and their points of difference set forth.

M. Emile Faucher (Nismes) remarked that he was ashamed to bring such a poor answer to the hearty welcome that he had heard from their dear brother, and he was sorry for them first, and then for himself, that their French brethren had not found some one better qualified to address them on their behalf. He thanked them very much for the kind sympathy they had always shown to the French Protestants. They might have sent a better tongue than his, but they could not send a warmer heart.

The Chairman said M. Faucher came from a part of France in which Protestants had long been in difficulty, and they knew the persecution to which the Protestants of the neighbourhood of Nismes had been exposed, notwithstanding the laws which had been passed.

The Rev. E. W. Hitchcock (United States), after expressing the pleasure he experienced in thus visiting Oxford for the first time, said: Allow me, Sir, in the name of the Transatlantic members of the Evangelical Alliance, to respond to your cordial welcome with heartiest salutations and Christian affection. The heart of the American Churches remains true to the principles and work of the Evangelical Alliance. Imitating the good example of your own Alliance, and with like motives and aims, subordinate branches have been formed in different States of our Union. Biennial meetings have been appointed; the first of which, held in the city of Pittsburg, in November, 1875, was successful not only in bringing together, in mutual counsel, a large number of representative men of the various Evangelical denominations, but through better acquaintance and organization and renewed consecration, the various forces of our American Christianity were rendered more available and efficient; and the feeling of those present at that assembly was well expressed by the Chairman of the Executive Committee: "We shall go back to our different fields of labour with a better understanding of the best methods of increasing the efficiency of our Sunday-schools, of reaching the outlying masses of our people with the Gospel, of guarding our liberties against the Papal hierarchy, of seeing that in our forms of worship everything is done 'decently and in order,' of suppressing the enormous evils of drunkenness, of maintaining and transmitting our glorious heritage of the Christian Sabbath, of procuring the very best version of our Holy Bible, of preserving our youth from a godless education, and with more earnest desires and resolutions of enlarged zeal and fidelity in all these directions." Reference has been made to the memorable meeting of the International Evangelical Alliance in New York, in the autumn of 1873. Let me say that the blessed fruits of that Conference abide. The impulse towards Christian union and the stimulus to Christian activity generated and imparted by it are still strong. Christians of England and America especially know each other better, and in consequence esteem and love each other more than they did before that meeting. And the nations themselves, these two great and kindred nations, are being drawn closer together. More and more do they regard themselves as component parts of one Christian commonwealth,

with a mission higher and holier than the aims of selfishness, and whose differences, if differences they have, must be settled by arbitration, and not by the sword. Are not the Christian scholars of the two countries, in harmonious and helpful co-operation, preparing for us a revised version of the good old Bible—a version that, to all English-speaking people, will be clearer and dearer, because given to them as the joint work of England and America? And what testimony is this that comes to us from Scotland's capital, where were just now gathered, for better acquaintance and mutual edification and closer alliance, representatives of forty-nine branches of the great Presbyterian household, planted in twenty-five separate countries, counting more than 19,000 ministers and 21,000 congregations? It is fresh in your memory that this grand Presbyterian Council had its conception in the Conference at New York, and that the success of that Conference was the prophecy and pledge of the success of this. There is an existing unity among Christ's followers of different names and lands; and there is a yearning throughout Christendom for distinct recognition and closer fellowship and more helpful co-operation among the various branches of Christ's household. This yearning is the natural, the necessary outgrowth of a vital union between Christ and the individual believer. Partaking of Christ's life, individuals come to possess Christ's likeness. Recognized members of the same body, they come to realize that they are one, that they together constitute one body in Christ, and therefore are "members one of another." And God wills it, and Christ prays for it: "I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me." And the prayer shall be answered. There shall be one fold, as there is one Shepherd; and in all God's holy mountain there shall be nothing to hurt or destroy. The Lord hasten it in His time!

Pastor Baumann (Berlin) next addressed the meeting. He was there to bring them the kind regards and good wishes of the German Committee of the Evangelical Alliance. Their German friends prayed for an abundant and divine blessing upon this Conference. He was touched deeply and pleasurably by his visit to Oxford on this occasion. They had convened the assembly in a spot of great historical interest. It was here Wycliffe preached the glorious Gospel of faith in Jesus Christ our Lord; here was the spot where "bloody Mary" condemned to the flames the great heroes of the Reformation—Ridley, Latimer, and Crammer. He came that day as a pilgrim in their town, but now he felt as their brother. He reminded them of the relations that had existed between Germany and England, and hoped those old relations were renewed by his visit here. He alluded to the unity that had existed at the Conference held at New York, and hoped that here the Conference would be attended with the same success and blessing.

The Rev. Don Jose Vilieaid (Spain) said he had not expected to be called upon to address them that night, as he thought his brother, the Rev. Thomas L. Gulick, who was much better able than he, would have done so; but he was

sure they would grant him their indulgence, as he knew there were no more indulgent people in the world than the English. He was not a Spaniard nor an Englishman, but was a descendant from the ancient people of God—a Jew. He had been educated in England, and had been in other countries, but he loved Spain far more than any other country in the world, because there lay the ashes of his parents. One of their friends had spoken of being an Evangelical from the beginning, not having belonged to any denomination. He (the speaker) was brought up among the Congregationalists, had often officiated in the Church of England, and sometimes read the prayers too, and was here among them that day as a Presbyterian. When they had meetings, some time ago, in connection with the Church in Spain, they had Church of England people, Baptists, Congregationalists, and also the Brethren, taking part in their deliberations. He felt that there was nothing better than to hold Christians as brethren, and he rejoiced to be there that night. He first went out to Spain through the Evangelical Alliance itself; he was sent, and had ever since acted, as an Evangelical preacher, not looking at this or that church, but preaching Christ and Him crucified. He thanked the friends at Oxford who had so kindly given them welcome; he thought himself a complete stranger here, but he had met with many friends.

Pastor Van Andel (Amsterdam) said he would almost like, instead of saying many things to them, to tell them that with all his heart he agreed with what had been said, but he could not help adding a few remarks of his own. He was struck from the beginning of the proceedings of that evening with the beautiful spirit which seemed to prevail in that opening hymn, where first of all Christ was acknowledged, and altogether the words seemed so suitable to the present occasion. The kind letters he had received convinced him that there were warm hearts to receive them, and he found a confirmation of it that day. There was a time when he was feeling after the truth, and when, among the many difficulties, there was one foremost—the variety of churches, and the opposition of one church to another. He was puzzled, and did not know what church to join or to enter. He entered upon that very difficult matter of examining the forms of the various churches, and it was in this perplexity that about thirty years ago he became acquainted with their Evangelical Alliance, and at once it seemed to cast light upon the whole matter; the different denominations were in reality all one. Since that time he had been a member of the Evangelical Alliance. He spoke of the persecutions with which the various denominations on the Continent had had to contend, and the changes which, in that respect, had now taken place; alluded to the great work carried on by the Bible and Tract Societies; and concluded by again thanking those present for the kind and hearty welcome he had received in this ancient, noble, and most interesting city.

Mr. W. E. Malcolm (Scotland) thought the spirit of the Alliance was increasing in the North. Their united prayer-meetings and conferences, which were held in some of their large towns, were carried on in the spirit of the Evangelical Alliance. An allusion had been made to that

remarkable gathering in Edinburgh, and he thought that although it was a Presbyterian Conference or Council, he might truly say it was a catholic one, there being representatives from no less than twenty-five countries; and if he named them, they would see how catholic it was.

The Rev. D. Mallan (Dublin), Secretary of the Irish Branch of the Alliance, expressed on behalf of his brethren their deep sense of the very kind reception they had met with in this historic city. The prospects of the Evangelical Alliance in Ireland were never more favourable than at the present time. There was scarcely any country under the sun which needed the influence of the Evangelical Alliance more than Ireland. There were difficulties in the way for some years, but in the last two years it was thought desirable that an Irish Organization should be formed. They had visited the towns in the country, and found that the Alliance was well received. The spirit of union in the metropolis of their country was most encouraging. They had been carrying on meetings for the last ten weeks in the city, where, although Protestants were so few, they did not meet with any great opposition. He trusted that brighter and better days would soon dawn upon their country, and that it would cease to be a thorn in England's side, and prove itself to be, what they loved to call it,

"First flower of the earth,
First gem of the sea."

The meeting was brought to a close by the singing of the doxology, and the benediction was pronounced by the Rev. Thomas Curme.

WEDNESDAY, SEPT. 26.

At half-past seven this morning, and each day at the same hour, a meeting for united prayer was held in St. Aldate's Rectory-room, Pembroke Street. (This early morning prayer-meeting has been held daily for some years past.)

The proceedings of the Conference commenced with a devotional meeting at ten o'clock, under the presidency of the Rev. Carr J. Glyn, Rector of Witchesampton. A hymn was sung, and the Rev. J. S. Russell offered prayer. The Chairman read a portion of Scripture, and made a few remarks, after which prayer was offered by the Rev. Dr. Manning.

THE ANNUAL ADDRESS.

The Rev. J. R. Campbell, D.D. (Bradford), delivered the annual address, as follows:—

The Evangelical Alliance, of which we are members and supporters, stands as a witness and promoter of the unity which subsists betwixt "all that in every place call upon the Lord Jesus Christ out of a true heart." That unity of God's children—Christ's disciples—exists now and always, as a law of their spiritual nature, and as nothing more or less than their kinship in Christ Jesus.

Gathered under the assurance of His great and precious promise, our prayer is, that our sense of personal union to Christ be quickened and confirmed; that, as the natural and necessary outcome of this personal blessing, our sense of living union to each other shall be quickened and confirmed; that our fellowship in Christ with each other shall enlarge into a living fellowship in Christ with all, whomsoever and wheresoever, who by faith are partakers of Christ, and have His image, in any degree or feature, formed in them; that, fed from His own infinite fulness, the

fire of our love to Him and to the brethren may increase more and more, and may move in His "line of things," working to all present and prospective issues of good—the "fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

If this be the true idea of the Alliance, and of this gathering together in connection with it, and we are true to that idea, we are sure, despite of the infirmities and faults which cling to us, that we shall have the things we pray for. Christ, our Master, has so promised. He is faithful and true; He cannot deny Himself.

These are things that may be prayed for in His name. They are within the compass of that comprehensive assurance that whatsoever we so pray for shall be given; and given, not according to the measure of our narrow conceptions or our feeble faith, but according to the riches of His liberality, "above what we are able to ask or to think;" the only limit of that divine liberality being our ability, for the time, to receive and rightly to use the good and perfect gifts which the Father of Lights waits graciously to bestow.

The actual, living unity of God's children—Christ's disciples—we have not to pray for. That exists now; it is already accomplished, as certainly as Christ has wrought, by His Spirit, in every one of them, and made every one of them a partaker of "like precious faith." Each and all of them are "of God." To each and all of them Jesus Christ is made "wisdom, and righteousness, and sanctification, and redemption." The persuasion of this actual, living unity of all God's children in Christ Jesus is a justifying and constraining reason for the prayers we are here to make, and the efforts we are here to put forth, for the growth and perfecting of this unity. It forms a part, and a primary and essential part, of the witness which we bear to Christ's name; and it forms the divine rule, "exceeding broad," by which we are to determine and exercise our fellowship in Christ—not by outward, uncertain, and human circumstances attaching to God's children, but by the inner, sure, divine life which the Holy Spirit has wrought in all and every one of them. The circumstances of knowledge, opinion, habits, connection, may exist among them in vast diversity; but each is one with Christ, as Christ is one with the Father. In that respect they are to be held one with each other, which is the true interpretation and fulfilment of the prayer of our Lord: "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us;" "I in them, and Thou in me, that they may be made perfect in one." O! that actual, living unity in Christ, we are here to pray for the confirmation, growth, and fulness.

All other and narrower conceptions of the unity of God's children in Christ we are here to disclaim and reject. Forms of Christian unity, other than this primary and essential, may be more or less attainable or desirable. They may even form stages in the progress and modes of "the edifying the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." But unity with Christ, in Christ, is already wrought in all God's children by the one Spirit of Christ. This is the beginning of the ending which we look for; this is the first of which the

"measure of the stature of the fulness of Christ" is the last, and the completion. But it is the same thing in all its stages—unity with Christ, in Christ, and with each other: this first, this midst, this last, and without end.

The unity to which we bear witness, and of which we pray for the growth, is not that God's children should be formed into one organized community or church. This which is called the visible Church never has been visible; the unity which it undertakes to represent does not exist, never has existed. The pretences to it have always been, are now, and, judging of the future by the past, ever shall be, but pretences. An organism never can be itself the life; the life is more than it. The life in Christ, forming and necessitating a unity of all that possess it, may be strong and fruitful where there is no organized society. It may exist in the midst of societies that have forsaken the Lord and broken His holy covenant, and even in many circumstances where it is not yet known. It is the seed in the parable, growing while men slept; but growing—known by the Sower to be there and growing. Not until it became "first the blade" did men know of its life and growth, and begin to look for the "ear and the full corn in the ear." This life in Christ in the individual, a constituent part of unity with all God's children, may be as yet in great part unexpressed, unevolved, but always evolving itself into higher forms and fruitfulness. No organism can represent it. There have been Elijahs in every age, who judged by the outward appearance, and made their estimate too low, as he did, or too high, as many others have done. Outward forms, whatever else they can do, cannot make the kingdom of God that is within me a thing that cometh "with observation." The comprehending of God's children into one organized church, even if it were possible, is not the unity we witness to and pray for.

And as little is it that God's children should have the same understanding or discernment of all things which God has made known to us in His Word. This is not our immediate hope. Essentially, it is not our hope at all. For even when we agree upon a common word—expression of our faith and hope in Christ (a summary, say, like the Apostles' Creed)—we do not allege that these or any human words fully and perfectly express those truths. The words are only the best and most nearly fit that we can find. And the "assent and consent" which they are meant to express and secure do not form an entire unity of thought, belief, and experience. We know it. We may know that such a perfect unity of thought and belief is not possible. We should candidly avow it; and we should strongly protest that this is not the unity we are desiring and praying for. If it were, it would be a vain and foolish hope. The little child, the infantile savage, the untaught, the misled, the oppressed of priests, etc., cannot have the same discernment and knowledge as those grown up in the nurture and admonition of the Lord—as those whose senses have been exercised through wide and various conflict within and without, to discern betwixt good and evil—as the gifted teacher—as the prepared and laborious digger in the mines of divine wisdom. These all cannot have the same understanding and discernment of God's will; and there is no ground to suppose that God's Spirit is working toward any

such unity. But these all, were the diversity ever so magnified, can be all one in Christ; and they are necessarily one in Christ, in the face of all human theories and inventions to the contrary—when the loving soul of every one of them derives life and peace from Christ, and, with what power of thought it possesses, is looking unto Jesus, the Author and Finisher of our faith. It is this unity, not the other, we desire and pray for.

I need hardly add, in continuance, that we take little or no account, as respects the unity of God's children, of modes of worship, sacramental observances, Church polity and administrations, or the method and machinery of religion in general. If such things were capable of perfect assimilation, and this were the sure ultimate destiny of His Church, we cannot wait till that future time for the realization of the unity we seek. We have no need and no motive. For we have, and may have, an indefinite growth of unity along with, and in spite of, these diversities. The unity of spirit, the natural consciousness of our own oneness with Christ, is as a subtle, invisible force which penetrates all encrustations, and evades all resistance, till it finds the centre of life, and there lends its quickening and sustaining influence, leaving it to the quickened and sustained force of life to work out all secondary results of form and aspect.

Such, I take it, is the ideal of the Evangelical Alliance. Out of this ideal proceed the sympathies, counsels, and devices which form its spirit and power, in expressing and promoting the unity of God's children in Christ throughout the world.

Within our own nation there is plentiful occasion for our exercising to the full every function we have in the interests of Christian unity. The differences among Christians are not few or insignificant. This undeniable evil has, doubtless, its good side. Our diversities, freely adopted, fearlessly asserted, are significant of the liberty we enjoy to express and embody in practice every variety of religious belief; and they are significant of something greater than that. They remind us of a law of human thought, that the same truth presents itself to, and is received by, every mind, with incidental varieties of conception and comprehension which take their rise from the individual accepting it. The work of truth on the human soul is life, not mechanism. It has the variety of life in distinction from the symmetry and uniform action of the machine.

But the extent of these diversities is greatly to be lamented; still more the facility of self-assertion, that might, with advantage to all interests concerned, be restrained; and most of all, as the history of these differences shows, the evil tempers are to be deplored which have given them shape and permanence. This is the great evil, greater by far than the differences themselves. The spirit of anger evolving into contempt and enmity, is a virus of quick and pernicious action in Christian life, disordering even the social sympathies of natural life. The "wars and lightings" amongst Christians which have come "from our lusts that war in our members," have not only sorely exhausted the powers of Christian life, but they have left Christendom in that condition which justifies this and every fit agency for the removal of the reproach. On this, on that on every side we see Christian

fortifications for defence and assault, not against the common enemy, but one against the other. The eye is for ever filled with the apparatus of war amongst the sons of peace; and those who, as we believe, are at one and at peace with each other have a perpetual propensity to increase, and to boast themselves of, their full apparatus of war.

I joyfully believe that in this unsightly spectacle the evil is much greater in seeming than in reality. The censorious gainsayer makes greatly more than can justly be made yet; but it is ours to take away much of the occasion which he seizes on to speak reproachfully. Political strife, and the conflicts which arise in the serene walks of letters, science, and philosophy, supply us justifying examples if we desire to excuse ourselves. But ought the higher humanity in Christ to rise no higher than the level of the natural man? Then Christ is become of no effect to us or to anybody. The searching appeal was, "What do ye more than others?" If we reply, "Why should we do more than others?" we take the ground from the accuser; but only at the fearful cost of not holding fast our profession, and of our renouncing Christ because we are not prepared to be like Him.

Thus the souls which Christians ought to be drawing to Christ are armed with prejudice and contempt. "Physician, heal thyself," is chimed in their hearts, even when not spoken by their lips.

But let our living unity in Christ appear, say, in the midst of our diversities, and this seeming disunity will be thrown into the shade. It will take the secondary place in other minds that it holds in our own. It will be part of the education of those whom we draw to Christ, that they should learn the strength and potency of love in Christ Jesus, which could not reach to its divine height, or show its divine quality, if it were not able to overcome difficulties and remove hindrances which no other power could subdue to itself.

And what a perplexing spectacle it must be to those in many parts of the world to whom this Alliance in all its history has been honoured to render the service and fellowship of true Christian brotherhood, in their sufferings and wrongs! Struggling for the least measure of that liberty which we possess in such fulness, fain to be content with that little if it were only secured to them, they see Christians in the full possession of all faculty and freedom in their religious life wasting their powers in unnecessary and unprofitable contentions, when they might, in the glowing patriotism of their divine citizenship, be, throughout the world, comforting the feeble-minded, supporting the weak, rousing the wronged and down-trodden brethren to hope, to courage, to patient continuance in well-doing, to hold fast the beginnings of their Christian liberty, until in due time they should, like ourselves, attain to its fulness.

If our Alliance has, through God's good hand upon it, possessed any strength—if it be possible for it to have an honest boast—it is in this: that, standing apart from the churches, yet in its personality belonging to them all, it has given voice and action to the yearnings and longings of a cosmopolitan Christianity, and often put forth those touches of the Christian nature which make the world akin.

In thankfulness that God has put it into our heart and into the power of our hand to do aught for His holy name, and in deepest self-abasement that we have not purposed more strongly and wrought more faithfully, let us now "lift up holy hands without wrath and doubting," to plead for grace to renew and increase our devotedness to Him who died to redeem us; let us in every thought, word, and effort of our life embody and commend the divine maxim: "It is good to be zealously affected always in a good thing."

The benediction having been pronounced, the

FIRST SESSION

of the Conference was held; Sir Harry Verney, Bart., presiding.

The Rev. Henry Tarrant (Bath) moved that the Rev. A. M. W. Christopher, the Rev. H. C. B. Bazely, the Rev. James Davis, and Mr. A. J. Arnold be the Secretaries for the present Conference. In proposing the resolution he expressed a hope that the union which would be realized at this Conference would not be the union of the churchyard, where the dust of the dead were united—a unity in death; not the unity of the Arctic regions, where the union was one of particles frozen together; but the union of the river, living, moving, and fertilizing in its effects.

Mr. George Maberly seconded the resolution, which was unanimously carried.

Mr. J. Holt Skinner moved, and the Rev. J. H. Deacon (Belfast) seconded the usual resolution regarding the order of business, which was also passed.

The Chairman then nominated a Committee, to prepare a list of names for the Council for the ensuing year, to be submitted at a subsequent session of the Conference.

THE PRACTICAL RESOLUTIONS.

The Rev. Joseph Angus, D.D. (London), submitted the Practical Resolutions ordered to be read at each Annual Conference, enjoining upon all members of the Alliance the duty of mutual forbearance and brotherly love in their conduct, and especially in the use of the press, platform, and pulpit. He said: The business I have to lay before the meeting is brief and easy, and yet it is closely connected with the promotion of the objects of the Alliance. For thirty years "the Practical Resolutions" have been read at this annual meeting; and they fittingly follow the noble statement of great principles to which we have just listened. In all the Epistles of Paul the first half is a statement of doctrinal truth, and the second part is intensely practical. You will find this in all. Those who maintain that Christian morality is independent of Christian doctrine, are rebuked by the Apostle; and those, too, who maintain that good doctrine may be held without holy lives, are rebuked also. We hold that Christian truth is to be held ever in closest connection with holiness and love. These last spring from truth, and are deepened and perfected by it. Dr. Angus then read the resolutions, calling special attention to the following facts: That the religious press is too often the scandal of the Church, from its bitterness and personalities; that the cultivation of a loving spirit is a divine gift, needing divine help for its true growth; That the Alliance gladly welcomes as fellow-labourers all who cultivate love and union, though not members of its fellowship;

and that the necessities of the times made it more than ever incumbent on all the followers of Christ to blend truth and love in fidelity to conscience with forbearance and charity towards all who serve the same Lord. Anything more intensely practical than the aims of the Alliance he thought it difficult to conceive. He closed by pledging the meeting to the practical acceptance of the resolutions.

ANNUAL REPORT.

The Secretary (Rev. James Davis) read an abstract of the Annual Report, which appeared in *Evangelical Christendom* for October.

John Finch, Esq. (Treasurer), presented the annual cash statement.

Colonel Noble, in moving the adoption of the report, referred in touching terms to the famine raging in India, and asked the prayers and sympathies of those present in behalf of those suffering by the war in Turkey. He remarked that they heard a good deal about British interests, but he was one of those who believed in the trite saying of a great man: "Let us trust in God, and keep our powder dry."

The motion to adopt the report having been seconded by the Rev. A. M. Preston (Vicar of Winslow), it was unanimously carried.

THE CULTIVATION OF CHRISTIAN UNION.

The Rev. Andrew Thomson, D.D. (Edinburgh), delivered the following address on "The Aspects of the Present Time a reason for the cultivation of Christian Union":—

I am sure that it must have been noticed, when missionaries have returned to this country from foreign fields such as India, that they usually expressed their astonishment and regret at the comparatively little matters that so often divide Christians at home, withdrawing and absorbing energy, hindering co-operation, and making the Church weak. They have told us that when they looked at the power of the enemy that was leagued against them, at the tremendous magnitude of the work they had to do, and the responsibility that rested on them as missionaries, they felt that union among missionaries was a first duty, and that many of the questions which produced alienation and division at home ought to remain unheeded, or to be indefinitely postponed, in face of the common duties that lay before them. I have a deep impression that if we only realized as we ought the power of the enemy in our own country, and the work that has to be done, with the practical heathenism around our own doors, we should come to feel that the course of action that was fittest for the missionary in India would be the best also for the churches and Christians in England.

In order to Christian union, there must be a common Christian life. But the Evangelical Alliance proceeds on the further principle, that in order to this common life there must be the faith of a common truth by which this life is to be produced and sustained. And there are other principles involved in the constitution and action of the Alliance. One of these is, that where Christians cannot be incorporated in the same ecclesiastical body, this Alliance shall afford a platform on which they shall meet and exercise mutual sympathy and affection. What good man would be willing that the exercise of his Christian brotherly love should be restricted by his denomination? And the extent to which the society has operated in this direction has

been incalculable. It has rubbed off prejudice, and given wider scope for the play of brotherly love. And the other is, that where an external unity among Christian brethren is impossible, there ought to be co-operation up to the point on which they are agreed, and that nothing ought to prevent the recognition of each other's Christian brotherhood, and taking common ground against the common enemies of Christ and His kingdom in the world. My special work now is to indicate some of those forms of evil, in our own day and in our own country, which with special emphasis demand this Christian union as I have now described it.

1. Even the most superficial observer must be struck with the activity and energy which appear in the ranks of modern unbelief. Surely this demands a yet more thorough union and energy of action on the part of those whose dearest hopes for time and eternity have their root and support in their Christian faith, and who believe that the progress of our race is wrought up with, and depends on, the prevalence and the ultimate and universal triumph of the religion of Christ over the world. I question whether, since the days of Porphyry and Celsus, or those of the Deists of the last century, there has ever been a more systematized and resolute assault upon Christianity than there is at the present hour. It would be a gross misrepresentation to say that modern infidelity has science on its side; but it is a fact which we must look in the face, that it ranks among its disciples and advocates no inconsiderable number of scientific men. At this moment our religion is assailed in its credentials, in its doctrines, in its institutions, and in the facts of its history. Even the fundamental principles of natural religion are questioned by a school of atheists who would reduce our conceptions of God to that of a mere unintelligent force. Everything is passing through the fire of a remorseless criticism, in which nothing shall be saved but what is divine and indestructible. One of the most common and insidious methods of assault is to take some of the grandest principles for which we are indebted to revelation, and, disjoining these from the religion to which we owe them, to treat them as the discoveries and watchwords of unbelief. I hold that this is not a time for disunion and mutual recrimination among Christians. If nothing better will unite and compact us, the union of our enemies ought to do it. It is almost treachery to our Master to be turning our weapons against each other when the enemy is thundering at the gate.

2. I pass to the opposite pole, and ask my fathers and brethren of the Alliance whether the condition of Romanism in this country be not one of those aspects of the times which afford a powerful reason for union, in the sense of which I have explained the word, in the various sections of the Protestant Church. It is a fact which cannot be disputed, and to which it is worse than folly to shut our eyes, that the Roman Catholic Church has been increasing in numbers and influence, at least in the southern division of our island, during the last quarter of a century. Whether I look at statistics, at the increase of Roman Catholic places of worship, convents and colleges, or at the bolder position which their leading ecclesiastics are assuming, I think we must be constrained to acknowledge

the fact, however unwelcome. I should not shrink in certain circumstances from inquiring into the causes of this increase, for I am convinced that no one cause will explain it. But may not the divisions and the angry controversies among Protestants, magnifying and making manifest their points of difference, rather than their unspeakably greater matters of agreement, have had something to do in bringing about this evil issue? I would never decry or discourage friendly discussion on matters on which good men do not see alike; this I believe to be friendly both to intellectual and to spiritual life. It is angry controversy, in which the spirit of brotherhood is sacrificed and the fact of unity in essentials is ignored, that sends so many back for a rest, which they fail to find, upon the false unity of the Church of Rome. My conviction is that the manifestation of unity in diversity, and the maintenance of love in spite of this diversity, such as the Evangelical Alliance has done something to produce and foster, would do much to arrest the progress of this evil. Meanwhile, the mischief extends, and divided Protestants show little alarm. Have we ever realized as we ought to have done the mighty organization of which the Papal system is capable, and the power of influencing this organization, and acting through it upon the peace and the political condition of nations, which is possessed by the heads of the Romish Church? If not, some of the most recent chapters in the history of Germany, and the actual condition of France at the present moment, are fitted to teach us the lesson with a mighty emphasis.

3. I regard it as another circumstance calling aloud for union among Christians at the present time, that there is so large a portion of our people living outside the pale of any church, and therefore away from the influence of Christian institutions and ordinances. We are surrounded, in fact, by a vast amount of practical heathenism in all our cities, and towns, and even villages, and it is among this class that drunkenness, licentiousness, improvidence, infidelity, and misery abound. Have the divisions and alienations among Christians, their little interest in each other's work, and the absorption of their thoughts with endless discussions about points of difference, had nothing to do in bringing about this lamentable state of things? My conviction is that those giant evils, which threaten to destroy us if we do not destroy them, are only to be successfully coped with by the friendly co-operation in efforts to destroy them on the part of all sections of the Christian Church. And this would be the best and surest way of settling our very divisions. Man's order of procedure is, first settle all your points of controversy, and then walk and work together; God's plan is, work and pray together as far as you are agreed, and this will best prepare the way for settling your points of controversy. "God shall reveal even this unto you." Whether is it of more importance to convert a man to Presbyterianism or to Independency, or to convert a sinner from the error of his way, and so to save a soul from death and hide a multitude of sins? Oh, it is a sad thing to behold a number of Christian men disputing about the shape of the sickle, when they should be busy reaping; weighing the atoms and

dividing the straws of some insignificant controversy, when human souls are perishing around them, and they could have saved them by leading them to the feet of Jesus!

4. I find another mighty motive for union among Christians at the present time in the paramount claims of Christian missions upon the resources and the energies of all the Christian Churches. The vast portions of the world covered by heathens and Mohammedans stand open before us to be conquered for Christ. There never was a time, since the blessed feet of our Redeemer trod the earth, in which Africa was so open to Christianity, and so general an interest was awakened in the immense portion of the human family that dwells on that dark continent. The time to favour it, even the set time, appears at length to have come. The wide world seems waiting for the Christian missionary; the seed of the kingdom is ready to be carried forth and sown in all lands. But no one portion of the Christian Church is able to go forth and possess the world for Christ. The commission to do it has been given to all the tribes of the spiritual Israel, and the great enterprise demands and needs the energies of all. It is more than time that Christian union came into full and free exercise here; that the whole world were divided and mapped out among the different churches; that each one received his own province and portion of work; that each was held responsible to all the others for his manner of doing his work; and that no one were allowed to intrude upon or to disturb the work of another while there remained a single unoccupied district or island in the world. What a grand spectacle it would be, sufficient of itself to help in the conversion of our race, to behold every section of the Church working in its own sphere, but each section regarding with prayerful interest the work of the others, and each rejoicing with the angels in the success of the others! It seems to me that it would be a service worthy of the Evangelical Alliance, and coming not unnaturally within the sphere of its action, to persuade all the great missionary societies and churches to this course; and I say it without presumption, that it would be a course pleasing to the God of missions; for it is a fact which means much, that the Holy Spirit, in dispensing His blessings upon the labours of missionary societies, has given little heed to the denomination by which the mission and the missionary were supported. Modern missions have, in this way, taught us the lesson of union and mutual recognition and love. We behold the converts of the Church Mission coming up under the guidance of Heber and Henry Martyn and others, and those of the Congregationalists led forward by Williams from the South Seas, and those of the Baptists by Judson, and those of the Presbyterians by Duff and Wilson and others, and those of the Wesleyans by Coke—or rather, we behold Christians, the fruits of the Spirit, under all these names—and we see an apostle laying his hand, in joyful recognition, upon them all, and saying, "One is your Master, even Christ; and all ye are brethren."

The Chairman then called upon

Pastor Ehni (Geneva), who said he had come as a delegate from the Central Committee of the Swiss Branch, which was, as they had just heard, the youngest daughter in

the large family circle of the Evangelical Alliance. This youngest daughter sent to them through him, in most imperfect language, her most cordial salutations, and her sincerest thanks for their kind invitation to this meeting. The heart-felt wish of their Swiss brethren and their prayer to God was, that this meeting, convened in this renowned city of classical and theological learning, might be abundantly blessed from on high; that the meeting might largely contribute to unite science and piety in the common worship of Him who was the Author of every good and perfect gift; that this meeting might contribute to the awakening and strengthening of a feeling of Christian solidarity, of that brotherly love which Christ Himself had pointed out as an essential mark of the increasing perfection of His Church. And now, in return, from his committee he had a mission to invite all of them most heartily to the ecumenical assembly of the Evangelical Alliance, which next time, as they knew, would take place in Switzerland. After giving some interesting information as to the state of religious life in Switzerland, Pastor Ebel said that in his country there were two armies, those for Christ and those who were against Him, so that it was hardly possible to remain indifferent. Every one was called upon every day to take a side. The Christians were a small minority in comparison with the enormous hosts of the enemy; but let them go down on their knees, and pray God to bless all their efforts; and then let them rise and act, and fight and fight, one and all, and all for one.

The Rev. W. H. Johnston (Stuttgart) spoke of the vast number of true Christians scattered all over Germany, of the flourishing state of the six or seven foreign missionary societies there, of the rapid extension of the Inner Mission, which is the glory of German Christianity, of the change for good in the universities, and of the spread of religious literature. He referred, on the other hand, to the falling off in the supply of ministers, the desecration of the Sabbath, the increase of crime, and the ominous multiplication of public-houses. Encouragement was to be found in the Old Catholic movement, the efforts originating in Geneva to promote a better observance of the Sabbath, and the labours of eminent Christians like Mr. Müller, of Bristol, who had of late preached in Germany with great success. He pointed out how work for God is often carried on in Germany in a different way from what is customary in England. Having spoken of Christian work outside of the Established Church, he said that the latter was becoming less opposed to this than formerly; and he hoped to see the day when a branch of the Evangelical Alliance might be established in South Germany.

The benediction was pronounced, and the Conference adjourned.

EVENING MEETING.

This evening a public meeting was held under the presidency of the Hon. Thomas Pelham, the Corn Exchange being crowded to its utmost capacity. A hymn was sung, and the Rev. J. H. Deacon offered prayer.

The Chairman, in briefly introducing the business of the evening, alluded to the fact that they had met in this University city simply as Evangelical Christians. They were here, too, as Protestants. Mr. Froese had said that Luther,

the first Protestant, believed in truth with all his soul, and this was a characteristic which he (the Chairman) hoped would never be lost sight of. The characteristic of true Protestantism, as displayed in Luther, was his hatred of falsehood, and this should distinguish the character of our Protestantism.

"OXFORD UNDER TWO QUEENS."

The Rev. W. Morley Pearson, LL.D., then delivered the following address:—

I congratulate myself upon the sight I see, and upon the opportunity which this Conference has presented of showing the world something of the visible unity into which the Churches of Christ can be crystallized when some divine element of affinity forces them together. There can be no ointment of spikenard more precious to our Master than the unfeigned love of the brethren. And there is a historic fitness in the exhibition of this sweet spice of love in Oxford; for, in the reign of the first Edward, Oxford "paid for toll and gable, and all other customs to the king, £20 sterling yearly, and six sextaries of honey." In presenting, therefore, our sweet and mingled tribute to the King we serve, we are but following and elevating the traditions of this ancient and loyal city. The theme allotted to me to-night is Oxford, but lest I should lose myself in "geographical egotism," I am restricted to Oxford in certain aspects. I may not become an archaeologist, and linger on the certain or uncertain past. I may not picture the emigration when Greek students came from Cricklade, and Latin students from Lechlade, in search of the quiet spot where the oxen forded the Thames, which they christened Belloste, and there founded a seat of learning. I may not pause to question the old houses whether Alfred's mint could coin ideas as well as money; nor whether Edmund Ironsides died in the course of nature or by the craft of men; nor about the acts of Canute's parliaments; nor of the monks of Osney Abbey; nor of the horrors of William the Conqueror's siege. I may not even dwell upon the time when there are reported to have been 300 houses of learning and 30,000 students in this University, which had a reputation for scholarship that was scarcely second to any. These—interesting enough at other times as matters of study and speech, and the more by the connection of most of them with some phase of religious development—are not available for the sharp contrast of attainment, opportunity, and privilege which "Oxford under Two Queens" seems to suggest that I should draw. The most salient feature of the contrast is, of course, that the times of one Queen were times of persecution, and the times of the other Queen are times of peace. Three hundred years ago! What an air of romance seems to surround that period! We can hardly persuade ourselves that the actors in the stirring and often tragic events which happened then were our own flesh and blood. But we must escape from the glamour, and remember how stern was the reality to those who witnessed for conscience and for God. We are gathered here in brotherly conference, rejoicing in the truth and in its freedom. Carry your thoughts backward to another convocation—held in Oxford 400 years ago—at which Archbishop Arundel presided. What record did it leave upon the page of history? This—

that "none were to translate the Scriptures into English, and that no books were to be read by the people which were composed in the time of Wycliffe or since his death." Come down a hundred years later—to those red days when Mary reigned. I see commissioners sent by her authority to search for all Protestant books and English Bibles, and destroy them. I listen, as Stephen Gardiner, flushed with the insolence of power, tells of his fell purpose: "It were vain to cut away the leaves and branches if the root and trunk of rebellion were spared." I recall that solemn mockery of debate which was enacted in this very city, when Ridley and Latimer and Cranmer were brought separately from prison to argue on the question of the Sacraments. I seem to hear that unseemly brawl of priests and shavelings, when hisses passed for arguments, and every sentence of the venerable captives was greeted with shouts of "indoctus," "imperitus," "impudens," sometimes from learned lips inflamed with passion, oftener from the lips of those who could hardly stammer through a Breviary. Then I stand upon the scene of the consummated tragedy and hard by the martyr's memorial, on the spot whence their souls went up to God through fire. I hear the brave words of the three faithful ones, echoing through the ages still. Cranmer's solemn appeal, all the more solemn because following upon his public avowal of dishonour, "From this your judgment and sentence I appeal to the just judgment of God Almighty;" Ridley's strong confidence and godly resignation, "Although I be not of your company, yet doubt I not but my name is written in another place whither this sentence will send me sooner than by the course of nature I should have come;" and then honest Hugh Latimer's exulting utterance, "I thank God most heartily that He hath prolonged my life to this end, that I may glorify Him by this kind of death," and his equally triumphant counsel, which has swept through the years as a prophecy, "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England as I trust shall never be put out." Then comes the ghastly vision of near 300 of both sexes and all ages, linked with these by solemn kinship of suffering, and done to death in the same Marian slaughters by those, it may be, who thought that, as one of the actors in the Bartholomew massacre expressed it, God was much obliged to them on that day. If the retrospect were not too sad for laughter, there were aspects of that age which are grotesque as well as grim. Thus priests from the pulpit gave solemn warnings against the study of Greek, lest it should make the students heretics, and against the study of Hebrew, lest it should make them Jews. Thus also it is related on the authority of Sir Thomas More, who would certainly "set bought down in malice" which told of Romish shortcomings, that a learned priest of those days had such exaggerated reverence that, heedless of the sense of Scripture, he scraped out the word "diabolus" in all his manuscripts of the Gospels, and substituted "Jesus Christus" instead, on the ground that the devil's name was not meet to stand in so good a place. Now, the underlying principle of all this, what was it? These were times of ignorance, which was content to be ignorance,

and which resented as a personal affront any endeavour to enlighten it. They were times of indifference, which disliked any trouble in religion, and coveted easy absolution for permitted sin. They were times of stolid, blunt-hearted attachment to all ancient traditions which had been transmitted from the past, and were deemed to be hallowed by time. The traditions might be baseless, foolish, cruel; but the hoar of antiquity was in them, and those were branded as pestilent fellows who would attempt to sweep them away. They were times of spiritual despotism, and spiritual despotism ever was and ever will be the foe both of constitutional government and of individual freedom. If we think of these times, with all their conditions of disadvantage—the Queen upon the throne intent upon coercing mind; freedom of opinion under ban; spiritual thought dormant or sepulchred; total inability to understand the genius of our holy religion; the graces caricatured or absent; Faith, blind herself, blinding the eyes of Hope, and strangling Charity outright, because it was not fit that she should live;—and then if we look at our own times—weird enough, God knows, and sinister in some of their aspects, but still with many bright omens—the Queen upon the throne (whom God preserve), the patron and promoter of religious liberty; all the glorious machinery of the Constitution ready to be set in motion to screen the peasant's thatch if high-born wrong assail it, and to protect the beggar's conscience if he bet fancy it aggrieved; with awakened thought, covetous of all kinds of knowledge; with intellect on the stretch to inquire, and frolicking in the intemperance of freedom; with juster views of the nobility of man and of the nature and claims of God; with the light shining, clear, brilliant, and accessible, even in the midst of the darkness which can hardly comprehend it, and in more favoured quarters rising into a very noon of graciousness and blessing,—there is enough to subdue us into a sweet reaction of humility and thankfulness; for the lines have fallen to us in pleasant places, and we have had the possession of "a goodly heritage."

We will not dwell upon these cruelties of the former time. It is not our business to embitter, but to heal. We send not forth the raven from our ark, bird of hoarse note and evil omen; we send forth the dove, and if it can find an olive-branch amid the waste of waters, we hail its return as the harbinger of peace. Moreover, as Keble says, "our loathing were but lost, of dead men's crimes and old idolatries," if we were not keenly alive to the lessons which the ages teach. We are by no means apologists for the Marian persecutions, nor indeed for the more inexcusable persecutions of those who, Protestant in name, have set up little Papacies of their own; but we ought not to forget that, by that marvellous alchemy by which our God turns a curse into a blessing, we owe something of the robustness of our present faith, and of the strength of our own convictions, to the persecutions which came upon our fathers. Persecution is the confession of defeat, the last resource of a beaten adversary. In the first ages of Christianity, if the enemies of the Cross could have successfully used the elements of contradiction to answer what the apostles alleged, Christianity might have been strangled

in its birth, and the Jews might have rejoiced that in the sepulchre hewn out of a rock they had entombed both the impostor and his doctrine. But alike in common hall and bearded Sanhedrim, there was the feebleness of answer or there was the silence of shame. From hostile lips came the admission, "We cannot gainsay it," followed speedily by the expedient of their rage, "but we can put it down." And thus has it been in all ages. Persecution has made witnesses, who have inspired and confirmed other witnesses; and so the truth has been preserved and has prevailed. For us has all this testimony gathered around the truth of God. To confirm our faith we do not need to wade through ponderous tomes, or fill our mouth with arguments. We have a class of testimony which goes straighter to the heart than these. Every reviled confessor and every imprisoned apostle is our witness; every Huguenot in the dungeon and every Lollard at the stake is our witness; every Puritan hounded through the glen and every Covenanter chased among the heather is our witness; every Christian slave done to death by his oppressor, every missionary butchered in his holy toil, every martyr soaring heavenward in his shroud of flame, is our swift and brilliant witness that "we have not followed cunningly devised fables," and that our faith stands, not in the wisdom of men, but in the power of God. Another result of these times of persecution was to breed athletic and decided Christians. It is wonderful to think of the nearness to God and the deep insight into spiritual things which were enjoyed by those who had just struggled out of darkness into light. Through many a quaint confession, full of the conceits of that period, there breathes a rich experience and a prescient faith which might well move the righteous envy of those who are more highly favoured. And to this, doubtless, the conditions of their life contributed. They lived in perpetual peril, and so learnt to see Him that is invisible. Shunned as moral lepers, regarded as excommunicate and outcast, the marks for scorn and slander, and expecting daily to be slain by violent hands, they needed a strong conviction to sustain them. None but the truly sincere would be likely to pass scathless through such an ordeal. Lovers of ease do not willingly forego the comforts of home. The timid shrink from a rough blast and a frowning sky. The selfish are not enamoured of a cause on which there blows no gale of popular favour. The sordid prefer less hazardous methods of amassing treasure. The crafty are prudent, and affect not exposure to danger. Hypocrisy must be stout-hearted indeed if it blench not in the prospect of martyrdom. They must be Christians of a pronounced type, strong, honest heroes, who thus stand in the evil day; and persecution was as the angel with the flaming sword, turning every way, which affrighted the carnal and the cowardly, but which had no terrors for the true-hearted and the brave. Now that these circumstances are altered, it may be that the age is not altogether the gainer. Now that Christianity has become patronized and fashionable, the temptations are greater to insincere profession and to superficial piety in those who are not consciously influenced by unworthy motives. I have sometimes wondered what would be the effect if in our times

the churches were suddenly subjected to a baptism of fire, if some Saul were again to make havoc of the Church, or some Caligula or Adrian were to purify it with lustrations of blood. Alas! when interest can seduce men from their allegiance, and pleasure can whisper them to sin, and the finger of derision or the flashing glance of scorn can turn them out of the way—when these harmless persecutions bate the courage of so many,—it is to be feared that, if a real persecution were to come, there would be many startling apostasies, and that the avenues of the broad road would be inconveniently crowded by recreant professors of religion. I am not learned enough in prophetic interpretation to know whether, as some affirm, there will be terrible persecutions again. I know there once were, and I know that the system which perpetrated them exists still, restless to regain its ascendancy, stealthy, vigilant, patient as ever, and that it vaunts that *Semper eadem* is the motto on its banner; but it will not harm us to try ourselves by the spirit of a former age. Doubtless, if dark days come, there would be the abundance of grace given in the hour of need; but, in this our Conference, which lacks its holiest use if it does not stimulate to personal searching and resolve, it will profit us to remember that, if we are to be valiant for the truth upon the earth, we must make ready by the daily drill for the work of the accomplished soldier; that if our cedar is to spread forth with fair branches and shadowing shroud above, it must wedge its roots firmly into the cloven rock below; and that only a pronounced and decided godliness will avail us for the doing of our Master's work in a fashion so worthy that He shall be satisfied, because He sees in our toil and success something of the travail of His soul.

The contrast between the periods of the two Queens is further manifested in this: in the former era there was the slumber of mind—now its emancipation. Three hundred years ago men's opinions were pronounced for them by an authority against which they might not rebel. Now the right of private judgment is acknowledged everywhere, realized, enjoyed, and now and then abused. It took the world a long time to understand the true nature of the Church's unity. Indeed, there are some who are indocile scholars yet. The intolerant quiescence in what had been and what was carried with it a persuasion that it would always be, ought always to be, *must* always be. Hence the idea of a mechanical uniformity of belief. Men reasoned like the Duke of Guise in the beginning of the old French struggles: "They live contented under one form of government, why in the world should they want two forms of religion?" These ideas were fostered by the indifference of the many, and by the tyrannous wakefulness of the few who built, while others slumbered, the high walls of their spiritual power. It was not likely, as mind awoke, that this stagnant uniformity should continue. It was felt that that which was contradicted by all nature—by the undulations of the earth, and by the hues of the forest, and by the arch of the rainbow, and which found its solitary emblem among the grassy barrows of the dead—was an unnatural bond in which to swathe free men. You may deal with a dead

man as you like—the mute lips will not remonstrate, however the limbs are twisted—but life rebels against unseemly handling, and, with a touch of the old Puritan humour, abides not the untimely imposition of hands. Hence, though often repressed, the right of private judgment was demanded as a birthright. Through the haze of obscurity its grandeur began to be comprehended, and after years of struggle and of blood this ultimate principle of Protestantism was won. And now, perhaps, the danger is lest in the recoil from the ancient error of intolerance we should be snared by “the falsehood of extremes.”—Beginning by being credulous, some end by being sceptics of the angriest type and pattern. Formerly the Saturn’s ring which girdled the whole orb of ancestral traditions and beliefs was clearly perceived and revered; now the sky is pronounced to be starless, and there is no light at all from heaven. Sir James Mackintosh says truly, “With the free use of reason spring up capricious singularities and fantastic conceits, not extricated from impurities.” But this is only the transition period of ill-balanced minds. When the equipoise comes back it is discovered that while on the one hand it were foolish to shut our eyes while the light of advancing discovery shines all around us, on the other hand that light only burnishes some of our well-loved principles into newer brightness, so that the wisdom of our ancestors was not all folly. Then it is that we approximate the perfectness of mental moods, the calm adjustment between veneration and independence, the spirit of inquiry which would prove all things, the inflexible attachment which holds fast that which is good. The error of the Marian age was in the exclusive bigotry which tolerated nothing but what was prescribed by authority—as if, as Gotthold says, “the wit of all mankind were apprenticed to their wisdom;” the error of the Victorian age bids fair to be the utter repudiation of authority, even of that which knowledge and experience give; the rushing into frantic conceits for daring’s sake; the proceeding upon the assumption that the belief of any truth or doctrine by any body of men is a *prima facie* reason for not believing it ourselves; for though this conclusion may seem startling, thus plainly expressed in words, it is the very way in which some advanced thinkers, as they love to be called, have, perhaps unconsciously, begun to tread. In the days of Mary Oxford was the scene of martyrdom; in the days when John Wesley and his followers met in what was nicknamed the Godly Club, ungodliness was its prevailing sin; in our days it may be feared that sacerdotalism on the one hand, and impatience of restraint, leading to intellectual anarchy, on the other, are its twin dangers, though they work from opposite poles. I rejoice, in view of these abounding perils, in the name and work of the *Evangelical Alliance*. Our organization has a platform of positive truth. There may be many maladies in our body, but we are not, as some, rabid and foaming in a Credophobia. Forms of sound words have yet their use and their sanctity to us. We have no idolatry of them, but they are expressions to us of the holy and the true, of convictions dear to us as life, and of a faith by whose strong inspiration we can perform life’s duties worthily,

and in which, God helping us, we can go calmly into the dark valley where the shadows gather. And, as it seems to me, the duty, the solemn duty, to which we are called to-day is to reaffirm our principles afresh. We want no gags, nor gibbets, nor penalties of any kind, to hinder the free working of thought and conscience, but we will not let go those vital and transforming truths on which the national piety has grown to its sturdy manhood—those grand and common Gospels whose sound is always music, and whose experience is always joy. This is our duty: to hold fast the old truth with firmer grasp, but to hold it forth with broader charity—remembering to love the erring even while we denounce the error, and remembering also that “the heart of the Eternal is most wonderfully kind,” that “there is a wideness in God’s mercy like the wideness of the sea,” and that the most treasured systems are of infinitely less value than the most comparatively worthless men.

Just one word upon another point of contrast between the periods. The former period was an age of testimony—the latter is an age of evangelism. This follows almost of necessity. Times of persecution are times for the hiding of a holy purpose in the heart; times of establishment and rest are times of avowal and of execution. When the armies gather and the faggots blaze, the Church testifies and endures; when the armies are disbanded and the fires quenched, her pieties and her missions begin. Hence, when God called the churches to aggression, persecution ceased. The air must be still when the angel who has the Gospel to preach flies through the midst of heaven. When the Church entered upon its missionary era, therefore, God stilled the noise of the enemies round about, the noise of the waves, and the “tumult of the people;” and there are no baptisms of fire now, except that of the Holy Ghost, which is both a lambent and a cleansing flame. Time was when it was considered puritanical to care for another’s spiritual welfare. Thank God, that time has passed for ever! Christian men have ceased to judaize upon the question, “Who is my neighbour?” The question of the original fratricide dies into silence upon Christian lips. No man dares ask now, if he has proper conceptions of duty, “Am I my brother’s keeper?” Dear friends, it is to the fearless testimony for Christ that His Church is this day called. It is not a matter for the ministry merely. I am as sensible, I think, of the honour of my office as I ought—I would rather, if I know myself, have the seal of its baptism on my brow than any coronet of earthly nobility; but I am only discharging one of its imperative obligations when I summon the whole sacramental host of God’s elect, each to his own sphere of personal service, thus to partake of the luxury of doing good. And if the Church, and every member of the Church, is aroused to this duty, and does it, we shall have the wealthy blessing. Aceldama will soon bloom into Paradise. Commerce will be purified from its selfishness, literature from its pride, science from its scepticism; all days will be Lord’s days, daily labour will be daily service, and the praise of our risen Lord will sound cheerily and speedily in the hymns of every land, and upon every shore that is girt by the triumphant sea. And herein is the truest safety,

not of Oxford only, but of the England in regard to which Oxford plays so conspicuous a part. I cannot be insensible to the dangers which were so forcibly pointed out in the admirable address of Dr. Thomson, to which we listened this morning. There is, I cannot but believe, a more determined assault upon our historic Gospel than any former times have witnessed, on the side of infidelity; and an organized conspiracy to regain its former ascendancy on the side of the unsleeping Church of Rome, backed by those who, in other guise, are repeating the experiment of the Trojan horse, and so endangering the city by treason. We can meet these perils, under God, only by the combined union and by the personal activity of all and each who hold the truth as it is in Jesus, maintaining that spiritual freedom and those holy principles which are the best sources of our national strength. If we in this land of privilege betray our trust, our ruin may be speedy and sure; if we be faithful, there need be no bounds to the magnificence of our national preservation. Our great poet was a prophet also when he said—

"This England never did, nor ever shall,
Lie at the proud foot of a conqueror,
Save when it first did help to wound itself—
... nought shall make us rue
If England to herself do but prove true."

PROTESTANTISM.

The Very Rev. the Dean of Canterbury then gave an address on "Protestantism: its Relation to Social Progress and Religious Liberty." He remarked that he was exceedingly glad that this subject had been preceded by the extremely eloquent address made to them by Dr. Punshon, because he had given them proof that Protestantism certainly had not interfered either with their religious liberty or with their social progress. It was the fashion of the present day to decry Protestantism; but he supposed that none of them wished the days of Queen Mary back again; and though all were not satisfied with their own times, at all events the evils we complained of now were as nothing to those which wasted the nation then. As for the outcry against Protestantism, it was very easy to upset an antagonist when it was only a thing of straw put up to be knocked down. Men said that Protestantism was simply negative, a mere denial of what was supposed to be false; and no doubt the primary meaning of the word did refer to the rejection of error. But even this was a great and important thing; for there was no surer foundation for the character either of a man or of a nation than hatred of falsehood and wrong. But, as a matter of fact, Protestantism had always had a very strongly-marked positive side; and when we speak of Protestants our minds are much more fixed upon the truths which they hold than upon the very important fact that they did also protest against the despotism of Rome as a thing fatal to all liberty, whether political or moral. In considering what Protestantism really was, he thought that they would find that it consisted of two main elements, and the first of these he would describe as the supremacy of conscience. During the middle ages the consciences of men had been suppressed, and the era of the Reformation was marked by a wonderful revival and activity of the conscience, and the determination to obey it at all hazards. But now that the battle had been

won, and men who hated the very name of Protestant rejoiced in and even misused the liberty which Protestantism had won for them, the time seemed to him to have come when, instead of speaking so much of the rights of conscience and of private judgment, we should speak and think more of our individual responsibility. The essence of Protestantism seemed to him to lie in a deep sense of our own individual responsibility, and in acknowledging that of other men. Precious as is the right of private judgment, it will be only misused if it leads to anything else than, in the Apostle's words, our holding that which is good. And so, if men's consciences are not to be suppressed by the hand of authority, surely it is because a heavy responsibility is laid upon us, which we cannot shake off, but must each one bear for ourselves, and answer for before the judgment-seat of God. But, face to face with this assertion of our individual responsibility, Protestants cherished even more warmly and earnestly a second great principle, and one which he feared was at the root of much of the dislike to Protestantism. That principle was the authority of Holy Scripture. And the supremacy of Scripture was more valued by them than the supremacy of conscience. Upon this great point the Church of England had spoken out with no faltering voice, declaring of Holy Scripture "that whatsoever is not read therein, nor may be proved thereby, is not to be believed as an article of the faith, or be thought requisite or necessary to salvation" (Article 6); and in the 20th Article it subjects the authority of the Church to "God's Word written." Protestants, therefore, unite liberty, on the one hand, with submission to the authority of God's Word on the other. And as regards all that was best in man, these two principles were of vital consequence. Without responsibility, men would be only grown-up children; and without obedience to Scripture, liberty would degenerate into licence. Of this licence there was too much in the present day, not merely in the existence of a very developed scepticism, but also on the part of those who, as Dr. Punshon had said, felt pleasure in opposing all those things which they held most dear. But he would venture to say, that as Protestants, they should meet these evils in the spirit of love. And, above all, let them show by their lives that the Word of God was as powerful now as it had ever been; let them prove this by living here as heirs of a better kingdom hereafter; and the most powerful arguments, he believed, would be, not arguments addressed to the reason, but arguments addressed to the heart.

Sir Harry Verney proposed a cordial vote of thanks to the Chairman, and also to the speakers, which was seconded by the Rev. Dr. Manning; and the meeting concluded with a hymn and the benediction.

THURSDAY, SEPT. 27.

The proceedings commenced with the usual devotional meeting at ten o'clock.

The Rev. H. C. B. Bazely, B.C.L., presided; and after a hymn had been sung, prayer was offered by the Rev. A. M. Preston.

The Chairman, after reading Ps. cxxii. and Eph. iv. 1-16, pointed out how the Apostle Paul made use of very strong arguments in verses 4-6, in exhorting Christians to preserve

the unity of the Spirit, while at the same time he insisted on the maintenance of the truth and the avoidance of false doctrine. He said that the problem which was presented to all thoughtful Christians—namely, how to combine zeal for the truth with affection for those whom they believe to be in error—was practically solved by the Evangelical Alliance. Its members were sometimes taunted with "agreeing to differ," but it should be rather said that they "agree though they differ"—i.e., they agree on many weighty matters, though they differ on less important subjects. He said that he trusted that unity of sentiment and perhaps corporate reunion—though this was regarded by some as a dream never to be realized on earth—would be brought about in God's good time by controversy carried on with candour and in love. Controversy was sometimes a duty, and indeed inevitable, but it was the blessed work of the Evangelical Alliance to deprive it of unfairness and bitterness. Would that all controversialists might make and keep the resolution of Hermann Witsius, the "pacific theologian" of Holland: "*Et si quæ unquam habenda scribendave erit disputatio, alta mente repositum sedet æternumque sedebit divina illa Pauli moneta ἀληθείαν ἐν ἀγάπῃ.*" He would, in conclusion, earnestly entreat all who desired to promote unity among Christians to cherish the grace of humility, to be quick-sighted to detect the presence of Christ in the hearts of others, and to be very zealous to save souls, remembering the wise words of holy Leighton: "I would rather convince a man that he has a soul to save, and induce him to live up to that belief, than bring him over to my opinion in whatsoever else beside."

Samuel Gurney, Esq., presented a request from the Council that in the prayers this morning special reference might be made to the present disastrous war in the East. Major-General Burrows then offered prayer, and after a hymn had been sung, the Rev. Henry Tarrant gave a brief address on "Christian Work on the Continent." The meeting was closed with prayer by the Rev. Dr. Willis (London).

CONFERENCE MEETING.

Samuel Budgett, Esq. (Bristol), presided, and briefly introduced the business of this morning. He said: All friends of the Alliance rejoiced in acknowledging the efficacy of the truth which they themselves had found to be precious. In proportion as they held it themselves would they feel sympathy with the objects which would be brought before them that day. No Christian, he thought, could be satisfied without doing some work in proportion to the ability and strength with which he was endowed. They had been reminded that there was a work for all, and that if their hands were full of work and their hearts full of love, there would be no time for quarrelling.

EVANGELICAL RELIGION ON THE CONTINENT.

On the subject, "Evangelical Religion on the Continent: its progress and its difficulties," addresses were given by the following gentlemen:—

The Rev. Horace Noel said he loved the Evangelical Alliance because it kept up the family bond not only between the children of God here in England, but also between those in England and those on the Continent. There were two ways in which the work of God upon the Continent might be advanced: by showing sympathy to-

wards the labourers who are at work, and by showing compassion to the millions who might be said to stand like fields white already for the harvest. There were thousands, it is true, on the Continent who were (as they had just heard) ready to speak of the Bible as an obsolete book, but at the same time there were a great number of the poor, and of the working classes generally, who would gladly welcome the messengers of the truth. He was able to say this from actual experience of Gospel work in France and Belgium. Mr. Noel then referred to Evangelical missions now being carried on in Paris, such as those of Miss De Brûen and of Mr. M'All, the latter of whom has now twenty-two mission stations in various quarters of the city and its suburbs. He stated that at one of these stations—namely, that in the Rue de Rivoli—it was by no means unusual to see, night after night, a room capable of holding nearly three hundred persons well filled; and two-thirds of those attending at that station were men, a large proportion of whom would be more or less educated. Mr. Noel concluded by calling the attention of the meeting to the "Guide to Evangelical Work on the Continent" (Nisbet and Co.), published by the Foreign Evangelization Society, with the view of enabling Christian travellers to fraternize with their brethren on the Continent and share in their labours.

The Rev. Prebendary Anderson (Bath) looked back with great pleasure to the short time which he had spent as British Chaplain at Chamounix. Dr. Punshon had spoken of the sturdy virtues which sprang up under the axe of persecution. It is true that Englishmen owe as much to the persecutors in the reign of Mary as to the Protestants in the reign of Edward. The candle which was lit under the stake at Oxford has never been put out. But Englishmen, even at the worst, are clumsy persecutors. They have never learned the art. The fires of persecution did not burn hot enough nor rage long enough to touch the roots of our great tree of Protestant freedom and our Christian charity. In France, Spain, and Italy, the persecutors knew their work, and had time enough and power enough to do it thoroughly. They succeeded in turning the spiritual garden into a wilderness, which they called religious peace and Catholic unity. The Church of Rome is the most successful teacher of the art of persecution, and what she teaches she practises. She condemns her victims and hands them over to the civil power, hoping that they will be treated gently and without shedding of blood, which means that they are to be burnt. But France has never recovered from the losses inflicted on her by the Revocation of the Edict of Nantes. With the Protestants of France were driven out the great middle classes which form the strength of England. How much of the misery, of the awful infidelity, and of the degrading superstition—how much of the political disorganization and of the undying hostility which separates the highest from the lowest ranks in France—may be traced to the want of the very people whom the Romish persecutors exterminated two centuries ago! When they sent the Protestants out of France, they destroyed those who would have mediated between conflicting interests; they sent away its intelligence and enterprise and industry. They might help their Continental brethren by circu-

lating the Scriptures and tracts bearing on the evidences of Christianity. As to the question of Sabbath observance on the Continent, he hoped that they would always speak the truth in love. Some of the warmest friends of the Sabbath are men who defend it, not on the ground of the Fourth Commandment, but on other grounds, which are more convincing to their own minds. I hope that we shall be satisfied with what satisfies them. Let us rejoice if they adopt our conclusions without defending them by our premises. The platform of this Alliance is wide enough for all our friends.

M. Emile Faucher (Nismes), who said he had been a resident in France for several years, spoke upon the difficulties in the way of the evangelization of France. Some of these were general, like those to be met with in England, but others were peculiar to the country. "We have," continued the speaker, with a touch of despair in his tone, "to give the Gospel to people who do not want it. We have learned people, men of science, and so on. If we say, 'We want to speak to you about God,' they make answer, 'We don't want God, we don't want religion; we are men of science. We don't see God in our microscope and crucible, and we believe only that which we can prove by science!' One of our most learned men is at the head of the Positivist school, and he recently said, 'God! we have nothing to say about Him! We have nothing, because we know nothing about Him.' Men are satisfied with this kind of thing. I say to them, 'You speak to me of astronomy, and I listen to you; but there is something more, and I want to know that more. I want to know more about God. Your discoveries are good for to-day—but to-morrow! Then I may have to settle with God, and what then? As you have nothing to say about Him, I will go somewhere else. You say, you want to speak to me of man without taking into account the most interesting fact in the universe to him—his religious nature. You can tell me of anatomy, but I want to know who set the nose on my face.' There are others, again, who say 'There is a God. Ah, yes, there is a God; but what does He care for us? In some far distant period He gave the first impulse to matter, and all has gone on ever since.' But do you stop there? I cry. I want a God that hears my voice; I want a God with whom I can enter into full relations, to whom I can give all my sorrows. Do you know Him? No! We have other people who are more frank, if not rude, in their answers. They do not 'go in,' as you say, for profound reasoning; they say, 'Let us eat and drink, and enjoy ourselves; that is our religion.' A gentleman present has been speaking about Brussels. Well, only a few days ago there was a meeting there at which people said, 'Not only do we not love God, but we hate Him. God is evil, and He is the cause of all the evil, and must be put down.' It makes you shudder to hear such things, I see. Yet, even in this madness, for madness it is, there must be, I think, some misunderstanding. 'Many years ago,' says a colporteur, 'I was at Marseilles, and I offered a man a New Testament, which would tell him of Jesus Christ.' 'Ah,' he said, 'let me alone. He has done all the harm in the world.' 'Then let me tell you,' the colporteur made answer, 'it is not my Jesus Christ! He always did good;' and opening his book, he read

to him passages from it, and at last persuaded him to buy a New Testament. And this is what we have to do. We have to do with people who do not know our God. I am sure, as soon as we can bring the light of the Gospel many eyes will be opened." The speaker concluded an impassioned speech by speaking in high terms of the evangelistic agencies at present being vigorously carried on.

The Rev. F. J. C. Moran said the reason he was a member of the Evangelical Alliance and present that day arose out of the fact that the society with which he was connected was brought into contact with all Evangelical denominations both at home and abroad. In connection with the work of the Colonial and Continental Church Society, he had the joy of working with members of various churches. When he said he was a member of the Evangelical Alliance, foreign brethren, who were not quick in understanding the number of denominations into which Christians were divided, immediately said, "It is all right!" By way of showing the importance of Christian work on the Continent, he told of a journey he took by railway between Ghent and Bruges. In the same carriage, he said, were six Roman Catholic priests, five of them being young men. They spoke both in French and in Flemish, and he was thankful that his wife, who was travelling with him, could not understand the coarse and ribald language of these men. A Belgian working man who was in the same carriage, speaking first in French and then in Flemish, said, "Is that the way you serve the Lord?" And, turning to him, the same speaker added, "You are an Englishman, sir; I know the English clergy, and they do not laugh and pray together. Oh, what a country would this be, if we had such men amongst us!" At the last Exhibition in London Her Majesty had graciously placed at their disposal the foreign chapels in London, in which visitors had heard the Gospel preached in their own tongue. In the Salle Evangelique, in Paris, he was happy to say, both English and foreign ministers occupied the pulpit Sunday after Sunday. It did not matter whether they were Established or not, for they conducted the services each in his own way. He hoped to see yet more and more good resulting from this exhibition of Christian union.

The Rev. R. Grant Brown addressed the meeting on missions to the Jews on the Continent, and observed that the five millions of Jews in Europe were somewhere about equally divided between the two hostile camps of Ritualism and Rationalism, and it was at their peril that they left them without the Gospel of Christ. He was confident the Evangelical Alliance had done much towards getting justice for the Jews; and he was sure the Council would endeavour, when this war was over, to obtain justice for the Jews in Russia, Roumania, and Turkey.

SABBATH OBSERVANCE.

The Rev. John Gritton gave a report of the recent meeting in Geneva of the European Federation for the Sanctification of the Lord's-day. He said the opposition to a proper observance of the Sabbath on the Continent, some time ago, was very great, and the results of neglect very lamentable, both within the Churches of God and in the world without. He then spoke of remarkable leadings of Provi-

dence by which the way was prepared for reformation, and traced the movement in various stages, instancing especially events in connection with the Conferences of the Evangelical Alliance at Geneva in 1861 and at Amsterdam in 1867. He gave a brief account of the Lord's-day Congress at Geneva in 1876, and the formation of the International Federation of Lord's-day Societies. At that Congress he said an opinion was generally expressed that the immorality and anarchy of nations was in a great measure due to the want of a day of rest. They hoped to win a day of rest for a great many that were sadly in need of it, and to protect a great number of men who were robbed of it by competition, the greed, the vanity, and the unloving selfishness of this world in which they lived. Already committees in connection with the Federation are working in several cities of France, in Holland, Sweden, North and South Germany, and Italy; while close correspondence existed between the Swiss brethren who form the Executive and the Central English Committee which represented all the Sabbath Societies of the country. Plans are also in operation for linking Scotland, Ireland, Canada, the United States, and Australia into the same chain of blessing.

The following resolution was moved by the Rev. Sir Tilsen M. L. Tilsen, Bart.: "The Conference have heard with lively satisfaction the report of the proceedings at the recent meeting at Geneva of the International Federation for the Observance of the Lord's-day on the Continent. Believing that a scriptural observance of this divine institution lies at the foundation of individual well-being, family concord, and national prosperity, they are grateful to Almighty God for the blessings which can be traced to the Lord's-day observance in this country, and the Conference desire to express their sympathy with their Christian brethren on the Continent in this great movement, and to assure them of their readiness by the Evangelical Alliance to co-operate with them in promoting the object."

The Rev. G. S. Mott, D.D. (United States), in seconding the resolution, said their position in the United States was different to what it was on the Continent. Their work was to retain the Sabbath. Legislation had given them all the safeguards they wanted. The difficulties they had to encounter arose chiefly from a foreign element, who were desirous of carrying out what he might designate the abominable Continental Sabbath. They extended hearty congratulations and warmest sympathy with this great work that was going on in Europe for a better observance of the Lord's-day.

The resolution was carried unanimously.

PROPOSED DEPUTATION TO ITALY.

The Rev. Samuel Manning, LL.D., said he had been asked to move the following resolution: "That the Conference, anxious to promote peace and cordiality among all the followers of our Lord, in whatever land, labouring for the spread of His Gospel, heartily approve of the proposed visit of members of the Council to their Christian brethren in Italy, and sincerely hope and pray that their mission will be accompanied and followed by the divine blessing, and issue in promoting greater harmony and more active co-operation among those who, in the presence of a common adversary, are

seeking to spread pure and undefiled religion in that land." He should have been satisfied, he said, with simply reading this resolution; but it was impossible for any one who had either read or heard of the work of the evangelization of Italy without also having become acquainted with the disunion which exists there. Work is quiet, and it is only discord which is noisy; and they might remember that half a dozen frogs croaking in the marsh could make a very loud noise. Work is quiet; discord and disturbance make all the noise. And there is much quiet work being done in Italy, of which we hear nothing, while every little piece of disunion is loudly trumpeted abroad. At the same time there is a certain amount of disunion. We are not absolutely "a happy family," as members of various churches, here in England. There is a certain amount of discord even here; and how can it be expected that there shall be none in Italy, where there is everything to endanger union? There is, first, the historical church—the Church of the Valleys—and they think they ought to be the evangelists of the Peninsula; then there is the national feeling of the Italians, who a little chafe and resent being taught by the Ultramontanes, as they call Englishmen, who were naked savages when their fathers were at the height of political greatness. It was to be remembered, too, that these men had come from under the absolute tyranny of uniformity, from the Church which crushed all individual thought and action; and as the human mind springs to the opposite extreme, the natural tendency has been to swing back from an absolute uniformity of profession into an extreme of individual conformity of faith and practice. A certain amount of friction must have been expected, and the wonder was that it was not more pronounced than it was. Alluding to the deputation about to be sent out, he said he hoped to be in Italy about the same time, and should be happy if anything he could do would tend to promote evangelical unity, which in Italy especially would be of the highest importance.

The Rev. C. M. Birrell seconded the resolution, which was passed.

The meeting closed with the benediction.

EVENING MEETING.

W. E. Malcolm, Esq. (Scotland), presided. After the singing of a hymn, prayer was offered by the Rev. Thomas Penrose.

The Chairman, after intimating that we should require large-hearted sympathy to listen with profit to the words of our foreign friends, read the 67th Psalm, and added: Whence was it that we could put up the prayer of that Psalm, and that only by receiving blessing ourselves could we hope to be useful to others? Did it not all spring from the love of God? For God is love, unchangeable, everlasting; and more than that, originating love, for love is of God. If there be anything really lovable about us, is it not from God? That love stronger than death, bringing pardon and peace. Like the light of the sun, which, visiting our dark earth, is diffused everywhere and reflected back again, or like the waves which, rolling in from the mighty ocean, are broken on the shore, and recede again, so the love from above is shed abroad in our hearts by the Holy Ghost. Oh, that it may be reflected by us, and go back to its source, that each may

say. "We love Him, because He first loved us."

The Rev. Professor Legge said he should like, in the few moments allotted to him, to bring the foreign field before them. Sir Charles Dilke had written a book on Great Britain and Greater Britain, and he should like to interest them in a country which contains a population twice as large as all the foreign countries in Europe; he referred, of course, to the vast empire of China. One reason why he felt satisfaction in bringing this subject before the meeting was that in that mission they had seen a beautiful expression of the principles of the Alliance. In 1843 he went from the out-station of Malacca to Hong-kong, and there he met representatives of all the missionary societies who had come into the field to preach the Gospel. There were four societies at work then, and they had somewhere about twenty missionaries. Well, when they met together they took counsel in the wide field opening before them. At present these four societies had grown and multiplied; and at the beginning of this year there were representatives amounting in all to 300 individuals, who were one in the Christian faith. In the Chinese field there had been a fine example of Evangelical co-operation. When he left China four or five years ago, after having been there thirty years, one of the last meetings he attended on a Sunday afternoon was a meeting of all the converts of the different missions. They all met together to observe the Lord's Supper in a chapel belonging to the London Missionary Society. He hoped this state of things would long continue in the great Chinese field. The speaker gave a deeply interesting narrative of the spread of Christianity in China during late years, stating that at the beginning of this year two friends of his at Shanghai, who had taken the returns of all the stations, had found that there were between 15,000 and 16,000 men and women in communion with various Christian Churches.

ADDRESSES BY FOREIGN BRETHREN.

The Rev. T. L. Gulick (Spain) said that in one sense they might style the British Branch of the Alliance the mother of the branches now to be found in foreign lands. He might say that they hoped to make their Alliance in Spain a missionary institution, because it was on this ground that they took such a lively interest in it. He spoke highly of the various prayer-meetings which they were accustomed to hold to implore that the divine blessing might rest upon the children in the Sabbath-schools, and upon the young men engaged in the spread of the Gospel. He thought this was practical. For himself, he might say he was the child of the Evangelical Alliance. They knew nothing and cared less about the differences between the various denominations, for they desired only to be known by the name of Christ; and he rejoiced in the hope that by diligently keeping at work, the power of the true Gospel would be made manifest in Spain. They specially needed the influence of the Evangelical Alliance there, because they had to contend against the monster evils of infidelity and Romanism. Nothing would more largely tend to give them strength than the union which it was the object of the Alliance to promote.

Pastor Badmann said he feared that the present state of Christian life in Germany was

assumed to be lower than it really is, because perhaps more is known of the great cities. In large portions of North Germany, in Silesia, Lusatia, Neumark, and Hanover, there is, however, real Christian life. The speaker said: I am living now in Berlin, among the poorest people, like the population of Belleville, in Paris. There we have the same Christian work that you read of in Miss de Bröen's report, which I received yesterday here. The Home Mission in Berlin has truly a great force and intensity, which works powerfully amongst the lower classes of the population. I have in my parish thirty ladies and more who visit the poor and sick as often as possible, to bring them refreshments and the testimony of the love of Jesus. I myself work every day among the large population of 36,000 inhabitants, in connection with two other ministers and several town missionaries. So we hope that an increase of Christian life will be manifested from year to year. Our divine services on Sunday are well attended in the north of Berlin; and the prayer-meetings, which we have every week in a large hall, attract regularly crowded audiences. Remember, please, the report of your Secretary, who told you yesterday that during the Prayer Week of January 20,000 hearers came to our meetings. That is real Christian life, if only the commencement. You may be sure that all the institutions which can be used by men to increase religious revival are to be found in Berlin; but, as the Lord says, "Mine hour is not yet come." After making our greatest efforts, we must consider that flesh and blood cannot bring the kingdom of Jesus Christ, but only the Holy Ghost, the Spirit of God. Now we are waiting for a better future. Pray with us, please, dear friends, that He may be diffused over the populations of our great cities, and that the Lord may bless us to become His instruments of grace. Now, we do not appease our conscience by this hope; we have the duty of seeking new ways to reunite the population of Berlin with the Church of Christ; so we have Sunday-schools in nearly every congregation, each frequented by 700 to 800 children. But this is a provision only for Sunday, and not for the week; therefore we founded a new society, a few years ago, for the purpose of gathering young children of from two to six years in Christian schools conducted by teacher-deaconesses, who are prepared during two years in a seminary at Nowawes, near Potsdam. These deaconesses are instructed to visit the families of their young children, especially the poor and sick, and to bring them, by their own and their children's lips, the Gospel of Christ. Every school is a station, in which we place two or three deaconesses, who alternate in these tiring and responsible duties. We give to the whole work which I describe the name of the celebrated Oberlin, a former minister in the "Stone Valley," in Alsace, who died in 1826; and therefore we name our schools Oberlin Schools; our deaconesses, Oberlin Sisters; and our society, the Oberlin Society. The commander-in-chief of this large organization for the whole of Germany is our Field-Marshal, General Count Von Moltke, the strategist; and we are very grateful for his valuable assistance. We meet in Berlin with the cordial sympathy of the population. Our deaconesses are the real friends of the poor and sick, and children. In conclusion, dear friends,

I love my fatherland as you love yours. Germany is to me what England is to you. Nevertheless, I will not deny that we have there one great enemy—that is, infidelity of the middle classes; but we have also the same ally as you—that is, the Lord Jesus Christ. May we all work together for His kingdom!

The Rev. T. W. S. Jones (Naples) said the subject of the new era in Italy was an inviting one. If they came to Rome and saw the people in St. Peter's, they would have a new argument for earnest prayer on their behalf. Alluding to the two statues which might be seen on the right and left of the "holy stairs," before which hundreds of pilgrims would kneel, he said he never looked at them without seeing how Rome, with all her pride and power and learning, testified against herself. On the one statue could be read, "He betrayed me with a kiss," and on the other, "Now is the hour and the power of darkness." In Naples, where they were erecting a new sanctuary, he hoped soon to see English friends coming on a pilgrimage, for he could truly say that here they had felt the beneficial effects of the Evangelical Alliance. The Evangelical Churches in Italy were toiling hard for Christ, and it was their joy to know that many were seeking and finding Jesus. Some would remember that in Dante there was a wondrous scene. The priest in his monk's dress was wandering sadly through a long corridor of his monastery. A friend met him, and asked, "Why are you sad?" The answer was, "I am seeking peace." And that is the voice of humanity. Many are seeking it in a thousand directions in which it can never be found; but it should be the object of all who loved the Saviour to lead these to Him who said, "I will give you rest." He trusted that fifteen years' work in Italy gave him the right to ask them to pray for Italy, and for all the efforts which were now being put forth to spread a pure Gospel amongst young and old. In conclusion, he said his last words should be "Italy for Christ! Christ for Italy!"

Pastor Ehni (Geneva) said it sometimes appeared to him that they were like different regiments under the same commander. They had different uniforms, but to one command they gave heed, whether they belonged to infantry or cavalry. He might say that in Geneva there was a deadly struggle between belief and unbelief, and it sometimes seemed to him not unlike a chemical laboratory, where various elements were at work. They had Socialism, to begin with; then they had the Ultramontanes; and now there was, as it seemed, a charge of all those who were ranged under the banner of unbelief. Two years ago they opened a university, but he was afraid it would not be a help to them. One man who had given them considerable help was Père Hyacinthe. He had preached in Geneva, and although it could not be said that his preaching there had exerted a wide influence, there was no doubt he had been of service to the Protestant cause. The speaker said he had known a gentleman who had professed himself a disciple of J. J. Rousseau, but who, by attending one of Hyacinthe's lectures, had been so powerfully impressed, that he went home and began to study his Bible. Pastor Ehni then spoke in high terms of M. Lombard, who, when travelling, was accustomed to take tracts with

him for distribution; and in closing, he expressed the conviction that, though troubles might be before them, they would be found strong in the grace which is in Christ Jesus.

Pastor Van Andel (Amsterdam) spoke of the present state of the churches in Holland. There had been a strong struggle there, and the churches might be said to be almost disorganized. There were thousands arrayed against the truth, and Rationalism, or "Moderatism," was being zealously put forward against the Gospel. He was glad to say that the preachers of the Gospel were zealous. In the Netherlands God had a faithful people, who were prayerful and earnest. He never went up into a pulpit without feeling that numbers were praying for a blessing on the Word. The Evangelical Alliance had done much good throughout Holland. The meetings in Amsterdam, where so many had met each other face to face, had been of great service, and were still amongst their most pleasant memories. He believed great good was being done by their schools.

The proceedings were closed with the benediction.

FRIDAY, SEPT. 23.

This morning, at nine o'clock, the members and visitors were entertained by the Oxford Committee at a breakfast in the Clarendon Hotel. Some 300 ladies and gentlemen assembled.

In the unavoidable absence of Major-General Desborough, the Rev. A. M. W. Christopher presided. At the conclusion of the repast,

John Finch, Esq. (Treasurer), said he had been asked to make a proposal which, perhaps, they would think easy, but which to him was somewhat difficult. He had been asked adequately to express their thanks to the friends at Oxford for the kindness they had shown on the present occasion. He would ask all first to join in heartily thanking God for the happiness they had enjoyed during the meetings. Amongst the names of those who had been remembered in connection with the early history of the Alliance, he should not like that of Sir Culling Eardley to be forgotten. Their best thanks were due to Mr. Christopher and Mr. Bazely for their kind co-operation and Christian courtesy throughout the proceedings. He thought they might all bless God that, surrounded as they were with all the cares of life, they could have had a week of such pure and hallowed enjoyment. He then proposed the following resolution, which was seconded by C. H. Bousfield, Esq., and carried by acclamation: "That the warmest thanks of the members of the Evangelical Alliance be presented to the Christian friends resident in Oxford for the excellent arrangements which they have made for holding this Conference, and for the entertainment of the visitors attending it. They desire to record their obligation to the local Secretaries of the Conference, the Rev. A. M. W. Christopher, M.A., and the Rev. H. C. B. Bazely, B.C.L., for their assiduity and Christian courtesy throughout the proceedings. They also offer their most cordial thanks for the kind hospitality generously afforded to the foreigners and other delegates. They earnestly pray that Christians in Oxford may reap a rich reward in the blessings which social intercourse and fraternal association are, by the divine blessing, so likely to bestow. The Conference desire

to express their deep sense of obligation to those Christian brethren who, by their addresses and otherwise, have rendered important service to the Evangelical Alliance on this occasion."

The Rev. A. M. W. Christopher having responded,

The Rev. H. Barne (Vicar of Faringdon), in reference to the allusion which had been made respecting his long residence in the University, said it was true that he was one of the oldest members, for it was forty-two years ago since he took his degree there. The last occasion when he was in that room was when a number of them had met for a convivial meeting. Their meeting that day, however, was of a far happier character, and he was thankful to the Alliance for having afforded him the opportunity of meeting so many whom he had never seen before. It was a solemn thought, in the midst of their joy that morning, that perhaps they would never meet again here on earth; but knit as they were in the bonds of Christian faith, they might all hope to meet by-and-by, washed in the blood of Him who died for them. He prayed that until then they might go on faithfully working side by side. They should never forget that the higher object of the Evangelical Alliance was to extend the kingdom of their Lord and Saviour. He would only say, in conclusion, that he had been greatly delighted with the attendance at the various meetings. They had heard addresses from members of the Church of Christ which had gone to their hearts, and which he hoped would not soon be forgotten. For himself, he could say he hoped he should be better to the end of his pilgrimage for the good words to which he had listened. He should like to have the feeling of a dear old Wesleyan whom he knew in a former parish. He used to say, "Christians are such covetous folk." "What do you mean?" he was asked. "Oh, bless the Lord, we never get one gift but we want another from Him." They could heartily thank God for the good they had enjoyed, and he trusted that the result of this meeting of the Alliance in the old University city of Oxford would be to broaden their charity, and to deepen their Christian love.

The Rev. Prebendary Anderson, Sir Harry Verney, Bart., and the Rev. E. W. Hitchcock gave brief addresses, and the proceedings terminated.

BUSINESS MEETING.

The final meeting of the Conference was held in the Corn Exchange, under the presidency of Richard Y. Bazett, Esq. (Reading.)

After a hymn had been sung, the Rev. W. H. McKenny offered prayer.

The Chairman said it had been with no ordinary pleasure he had come from Reading to attend this meeting. He could not even take the chair during this business portion of their proceedings without many precious memories, for he remembered some with whom it had once been their privilege to take sweet counsel together: dear Baptist Noel, William Jay, and other never-to-be-forgotten friends. He trusted that now, as they were nearing the close of their business, the blessing which had hitherto rested upon their proceedings would still be mercifully vouchsafed.

CHRISTIAN LIFE.

The Rev. H. W. Townsend (Leixlip, Dublin) gave an address on "Christian Life: definite-

ness of religious belief important to its development." He said he would speak chiefly of that inner life which is unseen by man, but if it really exists, must produce fruit to the glory of God. Few things prevented man's acceptance of God's great gift more than want of definite knowledge as to what eternal life is, and how it may be obtained. As long as there were misty, confused ideas of human merits, or works to be added on to an indefinite belief in a Saviour, so long was man kept in uncertainty and doubt; but when a man once learned that God gives eternal life (Rom. vi. 23), and that he himself had nothing to do but to take what God gives, then he learned to say of Christ, "He was wounded for my transgressions, He was bruised for my iniquities: the chastisement of my peace was laid on Him; and with His stripes I am healed" (Isa. liii. 5); and then to thank God for this great gift. Now if a man is alive, we soon learn it, for he breathes, speaks, moves, etc. So when a man has eternal life, he shows the fruit of the Spirit—love, joy, peace (Gal. v. 22). Take these three, reversing the order. (1) Peace. Confused ideas of the way of salvation often hinder peace. How often do we find people continually applying a mental thermometer to self, and asking, "Do I believe, or pray, or feel, sufficiently to have peace?" Now learn what Christ says: "My peace I give unto you" (John xv. 27). Then take God's gift, and be at peace. It is not what I am, or do for God, that gives me peace: it is what Christ is, and does for me, that gives me peace. (2) Joy. The Scriptures abound with exhortations to us to rejoice evermore. Why, then, is joy the exception, not the rule, among believers? Surely it is a want of definite knowledge as to the only source of joy—viz., God Himself. We are never told to rejoice in ourselves, or in our powers or graces, "but rather rejoice because your names are written in heaven" (Luke x. 20). Joy is the result of victory gained by Christ. If you are fighting, overwhelmed by fears of your enemies, uncertain whether you are strong enough to conquer, you cannot have joy. But learn definitely that the battle is Christ's; do not undervalue your enemies (Eph. vi. 20), but take God's armour, use it all, and accept the victory that Christ wins, and learn that "in all these things we are more than conquerors through Him that loved us" (Rom. viii. 35—39); and then thank Him who giveth us the victory (1 Cor. xv. 57), and the "joy of the Lord" will be your strength (Neh. viii. 10). (3) Love. This meeting is a testimony to the value of true Christian love. Not that mistaken philanthropy which treats all religious feelings with indifference, and would reduce all alike to one low level of cold uniformity, which is spiritual death. On the contrary, growth in Christian love results from an increasing knowledge of the love of God, producing a growing conformity to His image. If you want to know how to act towards any one of God's children, say to one who belongs to another denomination, "Take the passages of God's Word which you love most, which speak most clearly of the love of Christ to you, a sinner; learn all you can of the 'riches of the glory of His inheritance' in you (Eph. i. 18), and then apply all these to your brother in Christ, and learning how Jesus loves him, go and do likewise." But further, do not treat this brotherly love merely as a privilege really desirable, if attainable; but learn definitely the value put upon

it in God's Word, as a test by which we should examine ourselves whether we be in the faith or not (1 John iii. 14). And if you desire growth in grace, not merely for your own personal advancement in the Christian life—if your heart is enlarged to desire and pray for the growth of that part of the body of Christ with which you conform in outward observances, learn also that the making increase of the "whole body" of Christ is according to the effectual working in the measure of every part, by that which every joint supplieth (Eph. iii. 16); and endeavour to act as the Master would desire, not only towards your own part, but to the whole body of Christ, that we all may grow up into Him in all things which is the Head, even Christ.

The Rev. James Davis submitted the names of the Vice-Presidents and Council for the ensuing year as revised by the committee appointed for that purpose. The list was approved and adopted by the Conference.

Mr. Charles Hill (Secretary of the Working Men's Lord's-day Rest Association), the Rev. J. Zahn (Cape of Good Hope), and the Rev. H. Barne briefly addressed the meeting.

Mr. A. J. Arnold then proposed a vote of thanks to the gentlemen of the Press for their attention and courtesy during the sittings of the Conference.

The motion was seconded by the Chairman, and carried unanimously.

Prayer was offered by the Rev. Thos. Curry, the benediction was pronounced by the Rev. E. T. Prust, and the proceedings terminated.

EVENING SERMONS.

In the evening sermons were preached, as fol-

lows: in George Street Congregational Chapel, by the Rev. J. Oswald Dykes, D.D., minister of Regent Square Presbyterian Church, London; in the Wesleyan Chapel, New Inn Hall Street, by the Rev. Newman Hall, LL.B., minister of Christ Church, Lambeth, London; and in St. Aldate's Church, by the Rev. Henry Barne, M.A., Vicar of Faringdon.

SPECIAL MEETINGS.

MISSION IN PARIS.

In the afternoon of Wednesday, a meeting, convened by the Rev. A. M. W. Christopher, was held in St. Aldate's Rectory-room, to receive from Miss de Br  n an account of the Christian work in which she is engaged in Paris.

CHRISTIAN EVIDENCE SOCIETY.

A meeting of the friends of the Christian Evidence Society was held on Thursday afternoon in St. Aldate's Rectory-room, under the chairmanship of the Rev. Prof. Legge, D.D. The Rev. J. Gritton, Major-General Burrows, Rev. H. Barne, M.A., Rev. T. T. Waterman, D.A., and Rev. A. M. W. Christopher, M.A., severally spoke on various departments of the society's work, its increasing importance, and the danger of its suspension from want of funds. The Chairman thought that, if adequately sustained, the society might be the centre of an extensive and useful organization for counteracting scepticism. The result of the meeting was the formation of a committee to constitute a local auxiliary for promoting the objects of the society in Oxford.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Tuesday, October 9; John Finch, Esq., in the chair. After reading the Scriptures, prayer was offered by the Rev. R. D. Wilson.

NEW COUNCIL.

A list of Vice-Presidents and members of Council appointed at the recent Conference held in Oxford was presented, and letters were read from the Rev. Lord Wriothlesley Russell, Lord Polwarth, and the Right Hon. William Brooke, accepting their appointment as Vice-Presidents.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

The Very Rev. the Dean of Ripon, Ripon.
The Rev. Professor Legge, Oxford.
Major-General Desborough, C.B., Oxford.
The Rev. J. P. Barnett, Oxford.
The Rev. Alfred Bird, Oxford.
The Rev. G. E. Butt, Oxford.
The Rev. C. Higgins, Oxford.
The Rev. R. W. G. Hunter, Oxford.
Captain White, Oxford.
The Rev. David Martin, Oxford.
The Rev. Keith Walden, Oxford.
Mr. Charles Badcock, Oxford.
Mr. James Boffin, Oxford.
Alderman Cavell, Oxford.
Mr. R. Chillingworth, Oxford.
Mr. R. Cross, Oxford.
Mr. F. Crow, Oxford.
Mr. R. Hills, Oxford.
Mr. R. P. Hookham, Oxford.
The Rev. H. C. B. Bazely, B.C.L., Oxford.

Mr. Charles Lingham, Oxford.
Mr. John Chillingworth, Oxford.
Mr. J. Thornton, Oxford.
The Rev. Thomas Curry, Wallingford.
The Rev. Henry Joy, M.A., Bampton Low.
The Rev. E. B. Corbett, Thame.
The Rev. F. M. Rowden, M.A., Stanton.
The Rev. G. S. Tyler, Abingdon.
The Rev. H. A. Tyndale, M.A., Holton.
The Rev. J. W. Watts, Bicester.
The Rev. Maurant Brock, M.A., Clifton.
The Rev. Samuel England, London.
The Rev. William and Mrs. Roberts, Banbury.
Henry Vere Pearson, Esq., and Mrs. Pearson, late of New Southgate.
The Rev. T. C. Udall, Faringdon.
The Rev. John Stark, Glasgow.
The Rev. P. W. Jordan, Enstone.
George Roberts, Esq., Oswestry.
The Rev. John Stevenson, Birkenhead.

OBITUARY.

The death of Major-General Eardley-Wilmot, a member of this Council, having been reported, the Secretary was instructed to express to the widow and family of the deceased the deep regret with which they have heard of the loss sustained not only by the immediate relatives, but by the Christian Church at large. The Council assure the family of the Christian sympathy felt with them in this mournful bereavement.

APPOINTMENT OF OFFICERS.

The Council proceeded to the annual appointment of Treasurer, Honorary Secretaries, Secre-

tary, and Assistant Secretary, together with the Finance Committee.

DAY OF MONTHLY MEETING OF COUNCIL.

The second Thursday of each month, at two o'clock P.M., was agreed upon.

OXFORD CONFERENCE.

The Secretary having reported on the recent Conference held in the city of Oxford, the following resolutions were unanimously passed:—

Moved by the Hon. and Rev. Edward V. Bligh, and seconded by George Maberly, Esq.: "The Council desire to put on record their grateful appreciation of the valuable services rendered by their revered friend, Sir Harry Verney, Bart., Chairman of the Oxford Committee; by the Vice-Chairmen and members of that Committee; also by the Rev. A. M. W. Christopher and the Rev. H. C. B. Barely, the Honorary Secretaries, whose courteous attention and active co-operation with the representatives of the Council contributed largely to the success which, by God's blessing, attended the recent Conference of Christians assembling in Oxford from different sections of the Christian Church, and from many lands."

Moved by the Rev. William Arthur, seconded by the Rev. Dr. Manning: "That the best thanks of this Council be presented to his Excellency the Duke of Marlborough for the special permission kindly given to the members of the Council and the visitors attending the Conference of the Evangelical Alliance in Oxford, to view the Palace and grounds of his Grace's seat at Blenheim, in the afternoon of Friday, the 27th of September last."

The Secretary presented copies of resolutions passed at the Conference, on the subject of the Lord's-day observance on the Continent and of the proposed deputation to Italy.

MISSIONARY SOCIETIES AND THEIR WORK.

A communication was read from the Rev. Dr. Andrew Thomson, President of the Edinburgh

Branch of the Alliance, on the subject of a suggestion made in his address delivered at the recent Conference, and strongly commended to the attention of Christians interested in foreign missions—viz., to endeavour to bring influence to bear on the great missionary societies of the world, so as to induce them to respect each other's action, and, as far as possible, to avoid intruding upon one another's sphere of labour.

It was moved by the Chairman, seconded by George Maberly, Esq., and resolved: "That in view of the great extent to which the whole world is now open to missionary enterprise, and of the importance of the vast field being fully occupied, and the Christian energies of every section of the Church being put forth to the greatest advantage, the Council of the Evangelical Alliance agree to use its influence to induce missionary societies and others engaged in spreading the Gospel, so to respect the action of each other that each shall endeavour to occupy a distinct field, and cultivate friendly co-operation and prayerful interest in each other's work; thus hastening the time when the whole earth shall be filled with the glory of the Lord."

PARIS EXHIBITION, 1878.

The Secretary reported that, agreeably to the instructions of the Council, he had taken the opportunity of his passing through France to confer with members of the Paris Committee on the subject of the Universal Exhibition to be held in Paris next year, and the desirableness of holding evangelistic services similar to those which had been held on a former occasion by this Alliance. The desire was expressed by members of the French Committee to meet some of the members of this Council in Paris in the month of November, to confer on the subject, and to decide upon such arrangements as may then be thought most suitable.

SOUTH LONDON SUB-DIVISION.

The first monthly meeting for this season was held on Friday evening, October 12, at the house of Samuel Watson, Esq., New Park Road, Clapham Park. Tea and coffee having been served, Mr. Watson took the chair, and expressed the pleasure it gave him to welcome the friends present. After devotional exercises, in which Messrs. Corderoy, Martin Smith, Beare, and the Rev. William Arthur took part, Mr. A. J. Arnold gave an account of the recent Conference held in Oxford, and stated that they were favoured that evening with the presence of two brethren from the Continent, who had attended the Conference, and were now returning to their fields of labour.

The Rev. William Arthur briefly supplemented Mr. Arnold's statement.

The Rev. William Priggen (from Vienna) gave an account of Christian work in Vienna. Services continue to be held in the Evangelical Hall on Sundays, and on all Roman Catholic holidays, and are well attended, a police officer being always present. The Sunday-school continues its course unmolested, though amid many difficulties. They have also a Young Men's Christian Association and Bible Class. He then gave interesting details of a visit he had lately paid to the battle-fields of Bulgaria. In both the Russian and the Turkish armies the opportunity had been given him to distribute parts of the New Testament.

The Rev. T. W. S. Jones (Naples) said he had, in the providence of God, been working in Italy for sixteen years under the Wesleyan Missionary Society. He commenced by inviting young men to come to his own house, where he formed a Bible class. Some six of these young men are now engaged in Christian work. A large and flourishing congregation had been gathered, in ministering to which Mr. Jones is helped by a native pastor, who is an eloquent preacher. A Young Men's Christian Association, numbering sixty or seventy members, has been formed, in connection with which a large evening school is conducted. Once a month lectures are delivered in the church, some 500 or 600 people attending. A good work has been done among the Lazzaroni and the factory artisans, professed Atheists and Communists having been converted. In regard to other denominations, the speaker said they too were working successfully; the united labours of Christians being blessed by God. He then briefly referred to the proposed deputation from the Evangelical Alliance to Italy, and said he believed in Christians being heartily engaged in working for Christ.

The Rev. Dr. McEwan having also spoken, the benediction was pronounced by the Rev. W. Arthur, and the company adjourned for refreshments.